THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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"THE LORD MERCIFUL AND GRACIOUS."

In troublous days of anguish and rebuke,
While sadly round them Israel's children look,
And their eyes fail for waiting on the Lord:
While underneath each arch of green,
On every mountain top, God's chosen scene
Of pure heart-worship, Baal is adored:

'T is well, true hearts should for a time retire
To holy ground, in quiet to aspire
Toward promised regions of serener grace;
On Horeb with Elijah, let us lie
Where all around on mountain, sand and sky,
God's chariot-wheels have left distinctest trace.

Then, if in jealousy and strong disdain
We to the sinner's God of sin complain,
Untimely seeking here the peace of heaven,
"It is enough, O Lord! now let me die
Even as my fathers did: for what am I
That I should stand where they have vainly striven?"

Perhaps our God may of our conscience ask,
"What doest thou here, frail wand'rer from thy task?
Where hast thou left those few sheep in the wild?"[*]
Then should we plead our hearts' consuming pain
At sight of ruin'd altars, prophets slain,
And God's own ark with blood of souls defiled:

He on the rock may bid us stand, and see
The outskirts of his march of mystery;
His endless warfare with man's wilful heart:
First, His great power He to the sinner shows;
Lo! at His angry blast the rocks unclose,
And to their base the trembling mountains part.

Yet the Lord is not here; 't is not by power
He will be known—but darker tempests lower;
Still, sullen heavings vex the laboring ground:
Perhaps His presence through all depth and height,
Best of all gems, that deck his crown of light,
The haughty eye may dazzle and confound.

God is not in the earthquake; but behold
From Sinai's caves are bursting, as of old,
The flames of his consuming jealous ire.
Wo to the sinner, should stern justice prove
His chosen attribute;—but he in love
Hastes to proclaim, "God is not in the fire."

The storm is o'er—and hark! a still small voice
Steals on the ear, to say Jehovah's choice
Is ever with the soft, meek, tender soul:
By soft, meek, tender ways He loves to draw
The sinner, startled by his ways of awe:
Here is our Lord, and not where thunders roll.

Back then, complainer; loath thy life no more,
Nor deem thyself upon a desert shore,
Because the rocks the nearer prospect close.
Yet in fall'n Israel are there hearts and eyes
That day by day in prayer like thine arise;
Thou know'st them not, but their Creator knows.

Go; to the world return; nor fear to cast
Thy bread upon the waters, sure at last[†]
In joy to find it after many days.
The work be thine, the fruit the children's part:
Choose to *believe*, not *see*: sight tempts the heart
From sober walking in true Gospel ways. *Keble.*

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[*] 1 Sam. xvii. 28.

[†] Eccl. xi. 1.

MISSIONS.

From the Missionary Paper.

TENNESSEE.

From the Report of the Rev. Mr. Otey, residing at Franklin.

"*April* 3, 1832.—The condition and prospects of the Episcopal congregation at this place have not been materially altered since my last report in October. In common with many other sections of the country, our town suffered severely from the influenza which prevailed so extensively last winter. The first week in January the whole of my family were sick. Many of my parishioners were also severely afflicted, and it pleased the merciful Head of the Church to call some of them, I trust, to a better world.

"During the quarter ending with last year, there was one baptism—no additions to the number of communicants nor marriages, and but one burial to be reported. Since the first of January, I have baptized one adult and one infant, have solemnized the rites of matrimony twice, and have attended three funerals. Of these last, one was the funeral of a most pious and exemplary member of the Church—the loss of whom is severely felt by us.

"It is believed that our church will be ready for consecration by the 1st of July. The walls are not yet raised and covered: the cold weather set in so early last fall, that the brick work was necessarily stopped. It will be resumed in a few days, and be speedily completed. The fund as yet raised for the building of the church is by no means adequate to that end; but two gentlemen of the congregation, with great promptness and liberal feeling, have become responsible by contracting for the work in their own names: and I look confidently to the generosity of an enlightened and Christian community to relieve them from what would be an onerous burden, if the expense of building were to be defrayed by them from their own private resources. It gives me unfeigned pleasure to say that the Sunday School is in a flourishing condition at present. The number of pupils, which had diminished considerably during the cold weather, has again filled up upon the opening of spring, and is increasing weekly.

"I have held service regularly every Lord's day—sometimes twice, when the weather was favorable."

KENTUCKY.

From the Report of the Rev. Mr. Ash, residing at Shelbyville.

"*March* 31, 1832.—As this is my last communication as a missionary of the Society, I must tender my grateful acknowledgments to the Society for their support and encouragement, while endeavoring to locate in the west; and I hope that they will be compensated in another world for their labor of love and benevolence. The general prospects of the Episcopal Church here are rather discouraging, yet I think not without hope. There are about thirty families within the sphere of my labors, who are more or less attached to our Church; but they are very much scattered, and it is very difficult to organize them into congregations. In these thirty families there are about ten communicants. The great inclemency of the last winter occasioned almost a suspension of my labors, except at Shelbyville. I hope that during the present spring I shall be able to extend my labors to several neighborhoods where I have not yet preached, at least occasionally, as I have become better acquainted with localities, and made some acquaintances who will render me some assistance. I received a donation of tracts from the Danville Tract Society, and another from the Rev. B. B. Smith, which I have nearly distributed. I am anxious to obtain some copies of 'Jerram on Infant Baptism,' as many of the people here have scruples about the baptism of their children, and I think that prejudices against infant baptism prevail very much in some parts of Kentucky. I think we could distribute here the Thirty-nine Articles to great advantage, if we had them in the form of a tract, as there are many here who are fluctuating in their religious opinions, and blown about by every wind of strange doctrine, for the want of established articles of faith, or a creed. There are also many who have no strong predilection for any Church, who might become acqainted with our form of sound doctrine, and be saved from the pernicious novelties in religion, which are constantly springing up in the west. I learned, a few days ago, that the corner-stone of an Episcopal Church will be laid in Paris, not very far from Lexington, Ky., about the first of next May. It is very probable that Bishop Ives will visit some parts of Kentucky during this spring."

MISSOURI.

From the Report of the Rev. Mr. Corson, residing at St. Louis.

"*March* 12, 1832.—Since my last, few incidents have occurred at this station deserving a detail. I have officiated regularly at St. Louis. Our Sunday School and number of communicants the same as last reported. Within the last quarter I have married one couple, admitted one adult to membership in the Church by holy baptism, and buried two. The attendance on the services of the Church has not been diminished, though owing to the inclemency of the season, it could not be supposed to be increased.

"The history of this congregation is probably well known to you. There were many abortive attempts made by several persons to form it; and after it was collected, about seven years since, the services were conducted only once a week, (on Sunday morning.)

"By mutual consent, the Rev. Mr. Cobbs, of Virginia, has been invited to take charge of the congregation; and I most ardently hope he will accept. I know not what will be my own future arrangements. My present inclinations would lead me to return immediately to the east. For, although my labors have evidently been attended with God's blessing the past year; yet I am much discouraged. This country presents a wide and interesting field of labor.

"Churchmen in the older states must be more zealous in propagating the Gospel in this immense valley, or the harvest will soon be past, and the fruits gathered by those whose zeal renders them more worthy of enjoying them. And above all, those who are called and sent into this vineyard, must be men of ardent, disinterested piety; if they love not their Saviour's cause more than friends, 'or houses, or lands,' or personal ease, or respectability, they will be of little use here. With these qualities, and a sufficient pecuniary assistance from the pious and benevolent, they may, by the blessing of God, do much permanent good. For there are many thousands here, within my limited knowledge, educated in the Church, who are famishing for the bread of life; and many thousands more who prefer the services of the Episcopal Church to any other."

FLORIDA.

From the Report of the Rev. Mr. Bragg, residing at Tallahassee.

"*February* 22, 1832.—The Wardens and Vestrymen of St. John's Parish, encouraged by the continued liberality of the Domestic and Foreign Missionary Society, evinced in sending a Missionary, the *third time*, to this distant station, have resolved to make a strenuous and persevering effort to erect a suitable edifice for public worship. To that end, a committee (of three) was appointed to draft the accompanying circular,[*] setting forth the wants and embarrassments of their 'infant society,' and offering a pledge to support the regular ministrations of our Church. It is their wish that I should distinctly state to you, that the determination of the Vestry and congregation to provide for the permanent support of a clergyman, is *based on the hope* of obtaining sufficient assistance from the north, to enable them to build a convenient house for worship. Until they can accomplish, or at least ensure the latter object, they will continue to need the fostering care of the Domestic and Foreign Missionary Society. Their present agreement with me, is, to pay an equal amount with the Society, ($250 per year,) for my services in Tallahassee one half the time, leaving me to pursue my plan of preaching every other Sabbath in the two settlements mentioned in my letter of the 1st inst. Great exertions and sacrifices must be made by the inhabitants of this place friendly to our Church, before they can realize their expectations, unless their recent appeal to their northern brethren should be met and answered in the *most kindly spirit.*

"The expense occasioned by sickness, during the past year, increased the previous embarrassment of emigrants to this county, and, in the event of another season of similar affliction, would deprive many citizens of the power to aid in the erection of a church, or the support of the Gospel. An important crisis is arrived in the affairs of this parish, and the united prayers and efforts of its friends, *at home and abroad*, are earnestly solicited in its behalf.

"In one of the settlements where I preach statedly, (about 12 miles from town,) there is an increasing desire for the ministrations of our Church. During my last visit in that neighborhood, I baptized six children, belonging to parents who are now actively engaged in preparing the way for the erection of a *log house* for *public worship*, the ensuing summer. Several families (some of them connected with other denominations) will unite to effect this object."

"*March* 12, 1832.—This day completes the period of three months since I left the city of New-York for Savannah, on my way to Tallahassee. Ten weeks have elapsed since my arrival at this place, of which time much has been necessarily occupied in forming acquaintances, and visiting settlements at a considerable distance from town.

"My previous communications have informed you of the leading circumstances under which my ministrations were commenced in this city, and in two neighborhoods, embracing several families, (chiefly emigrants from the State of Virginia,) of the counties of Leon and Jefferson. Both of the appointments for preaching I had made in the *latter* county *failed, in consequence of heavy rains.* The settlement extends from fifteen to twenty-five miles from Tallahassee, and includes the dwellings of some distinguished citizens of this Territory, who have been absent during the past winter. Those of the inhabitants whom I have seen, profess to be friendly to the erection of a house for public worship, and the stated preaching of the Gospel. On ordinary occasions a small congregation only can be expected; and in these seasons, there is always danger of disappointment in assembling for public worship, (as I have twice experienced,) on account of sudden and heavy rains. Nevertheless, several heads of families have expressed so earnest a desire to obtain the benefits of missionary labor among them, that I still think it my duty to encourage their desire, by continuing to visit them once a month.

"Within the nearer settlement, (in Leon county,) comprising fifteen or twenty families, at a distance of from nine to thirteen miles from Tallahassee, I have preached three Sabbaths. Four ministers of three denominations, (Methodist, Presbyterian, and Episcopal,) preach successively in this neighborhood, and in the same house. The inhabitants have made arrangements to erect a convenient *log house* for public worship, in the month of July next, which is to bear the name of an Episcopal Church, but remain open to other denominations, when not required for Episcopal service. A few individuals are also desirous of forming an Episcopal Society, with a view to the permanent establishment of our Church ministrations, when the building above-mentioned shall have been erected. It was in this neighborhood that I administered the ordinance of baptism to six children on the 12th ult.

"In Tallahassee, I expect to baptize several children of the congregation next Sabbath. We commenced the *season of Lent*, by attending to the appointed services for *Ash Wednesday*, in the evening of that day. I endeavored to prepare the minds of those assembled on that occasion, for a serious and profitable observance of the duties enjoined by our Church, and for the sacrament of the Lord's Supper, to be administered next *Easter*. Although the number of *Communicants* will be *very small*, yet it is thought advisable to afford an opportunity of receiving the Holy Communion at that time.

"There is *obvious and pressing need* of the faithful preaching of the word, and administration of the ordinances of religion in this city. The more fully and accurately I survey this field of labor, with its peculiar difficulties, the more fearful is the increasing weight of responsibility connected with my present charge. Many of the citizens for a long period have not been accustomed to a regular attendance on public worship; while others, more indifferent to their spiritual welfare, and influenced by habits of evil tendency, regard the institutions of religion with a jealous eye, as obstacles to their favorite pursuits. Whether the 'Lord of the harvest' will be pleased to direct and bless my feeble efforts to 'turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just,' in this trying and important station, I must leave with Him, who has 'all power in heaven and in earth.'

"With respect to the erection of a house for public worship in Tallahassee, I would only add (to what has been communicated already on that subject,) that the experience of every week confirms my former impression of the great importance of that object.

"We are now permitted to assemble for divine service in the *Council Chamber of the Capitol*, which is more convenient than the room previously occupied, but attended with disadvantages of a character that threaten to exclude some members of our congregation from our place of worship."

"*May* 1.—It appeared to me *important to administer the Lord's Supper* on Easter-day; and with a view to that ordinance, divine service was held on the evening of Good Friday, and the congregation addressed on a subject embracing the 'sufferings of Christ,' and the duty of obedience to His command—'Do this in remembrance of me.' A venerable gentleman, of the highest respectability, who has been for many years a worthy member of our Church, (and resides twelve miles from town,) joined us in the services of Easter, accompanied by his four daughters, two of whom had not previously received the Communion. These, and five others belonging to the parish, approached the table of the Lord, and eight members of the Presbyterian and Methodist denominations, also united with us on that occasion. The congregation was large, and many remained after the conclusion of the usual service, to witness the administration of the Sacrament.

"Although it has not been my privilege to discover in our assemblies for public worship, that *deep, personal interest* so necessary to a profitable hearing of the word, yet it is encouraging to see a considerable portion of the citizens attending on the appointed means of grace.

"In the neighborhood where I preach the second Sabbath in each month, (about twelve miles from Tallahassee,) I have been called to lament the loss of an intelligent, exemplary, and much esteemed communicant of our Church, who departed this life on the 2d of March. Her health had been gradually sinking through a series of years, while her faith continued to look beyond her afflictions to a mansion of rest in that 'house not made with hands, eternal in the heavens.' The day previous to her departure from this world, she took an affectionate leave of every member of the family, giving suitable counsel to each. Her surviving bereaved companion, and four daughters, were the persons who knelt together around the communion table in Tallahassee, on Easter day.

"The event of her decease has been made the occasion of a funeral discourse, which was attended with a peculiar blessing in the case of one individual, an elderly gentleman, three of whose children were baptized the 12th of February last. The person just mentioned is the head of a numerous family, whose mind had been led to serious consideration several months since, by the removal of a wife and daughter, who died (as it is believed,) the 'death of the righteous.' He appears to be 'renewed in the sprit of his mind,' and ready to devote the remainder of his life to the service of his Redeemer. The father, and one of his daughters, will probably unite in the Communion of our Church, the first favorable opportunity."

ANNALS OF BENEVOLENCE.

THE GOSPEL IN A PRISON.

We seldom meet with a more gratifying exhibition of the beneficial results of conscientious exertion, even where the means are every way inadequate, than is afforded by the following narrative, abridged from an article in the June number of the Christian Observer.

Had Bonaparte never committed any other atrocity than the detention of the English who were visiting France at the renewal of the war, this alone would cause his name to go down to posterity with the execrations of every man of humanity and justice. But Bonaparte was a wicked man, and the tender mercies of the wicked are cruel. His admirers, however, if they can forgive the wickedness of the transaction, may lay claim for it to the praise of originality; for no tyrant, no despot, had ever done the like: it was one of this great and good man's own inventions; a master-stroke of his own unrivalled genius, for which, as for innumerable other actions, he deserves the same posthumous renown that would rightly belong, could their names be recovered, to the inventors of the rack, the West Indian pronged collar, the "little-ease," and the "scavenger's daughter." To seize multitudes of persons travelling in a private capacity, and without any hostile object, at a time of peace; not giving them notice of the declaration of war, or allowing them to return home, but confining them as prisoners for many a long and weary year, for no imaginable purpose but to gratify spite and pitiful revenge, is an atrocity of which Bonaparte was the whole and sole originator; and the crime deserves in future to be called by his name, just as "Burking," or any other atrocity which had no previous existence takes its title from its projector.

But amidst all the sorrows and vices of mankind, war not excepted, there is one alleviation. Religion can shed a radiance over the darkest scenes; the presence of God can cheer the dungeon of oppression, the couch of pain, the black valley of the shadow of death. Even he who so despotically tyrannized over Europe, could not deprive his victims of this internal solace; and the interesting publication now in our hands, shows that in the prisons of treachery and war, not a few of our beloved countrymen found that peace which the world cannot give or take away; a peace which many of them had despised in their days of freedom and prosperity, but which became their only support in the tedious years of captivity and sorrow.

The first place at which our detained countrymen were stationed was Fontainebleau. Among them was Mr. Wolfe, a young clergyman, who was making a wedding tour upon the continent with his bride, when the iron hand of war arrested his progress. Among his fellow-prisoners he found persons of almost every rank in society, down to mechanics and laborers. There was not much communication among them; but an active benevolence was evinced by those who had it in their power to assist the more necessitous; and a regular plan was soon adopted under the diligent exertions of Captain (now Sir Jahleel) Brenton, who was wrecked in the Minerve, Mr. Lee, of New College, and other gentlemen, not only for assisting the most distressed with food and clothing, but of establishing schools for the children, which eventually branched out into all the depôts. These schools proved of inestimable value, during the long detention; and this not only to the children who grew up in the house of their bondage, but to persons of all ages; and many soldiers and sailors who had never learned to read the word of God at home, acquired this power, and made good use of it in the land of their captivity. Mr. Wolfe also conducted divine service at his lodgings, and application had been made for procuring a larger place of worship, when an order suddenly came that the whole of the prisoners were to leave Fontainebleau, in twenty-four hours, and proceed to Verdun.

The hardships of the journey to Verdun were considerable, especially to the women and children; and it was no pleasing termination of it to be immured within the massy walls and lofty ramparts of a strong fortified town, exposed to the overbearing tyranny and merciless exactions of the subordinate agents who had charge of the prisoners.

Mr. Wolfe soon found that the great majority of the prisoners at Verdun—whether the detained or regular prisoners of war—were not persons under the influence of religion; and his ministry among them does not appear to have been rendered extensively beneficial. He, however, continued to conduct divine worship, and to afford religious instruction to his companions; being enabled to give his whole time to this, as other clergymen and gentlemen undertook the office of almoners, to superintend the disposal of the funds raised both in England and among the richer prisoners for their indigent companions in affliction. Never was almsgiving more needed, or more gratefully received; or more beneficial in its effects; one of which was, that it prevented the soldiers and sailors listening to the flattering overtures made to them to enter the service of the enemy.

From Verdun, Mr. Wolfe removed in the year 1805 to Givet, the scene of those labors in which his ministrations were so greatly blessed to the prisoners. During his residence at Verdun, he had labored assiduously for the spiritual welfare of his companions; but he states that for some time his own knowledge of divine truth was very limited, and his preaching not of that earnest and awakening character which he was afterward led to adopt. As for religious books, he had none; so that he was obliged therefore to betake himself to the fountain head of truth for the composition of his sermons; but it pleased God, he says, gradually to prepare him for his work as the potter prepares his clay. At the request of the senior officer, the French government—much to the astonishment of all parties—allowed him to take the office of chaplain for British prisoners, which gave him a claim to choose for his prison-house, a depôt where his services were most needed; and he accordingly repaired with his wife and children to Givet. The following was his introduction to his unpromising scene of pastoral labor.

"On my arrival at Givet, I soon discovered that I had undertaken a task of much more difficulty and danger than I had at all been willing to believe. I found the depôt in the most deplorable state. Both in a moral and physical point of view, it would be difficult to conceive any thing more degraded and miserable. And, as regards religion, every appearance of it was confined to some twenty Methodists, who were the objects of the most painful persecution, and often the innocent cause of the most dreadful blasphemies. For, not content with abusing, and sometimes ill-treating them, the drunken and vicious, more effectually to distress and grieve them, would blaspheme that sacred Name by which we are called, and utter their contempt in the most extravagant and offensive mockery. The bodily privations of the prisoners, and their want of the comforts, and even necessaries of life, was equally distressing. The barracks were situated in a narrow pass, between the perpendicular rock of the fortress of Charlemont, on the one side, and the river Meuse on the other; and all the space the men had for exercise was between the building itself and the river, along the side of which was a wall. This slip of ground, not more than about ten paces in width, and exposed to the southern sun, was, in the heat of summer, a complete oven. Yet here they were obliged to walk, except they would stay in a hot room, with sixteen persons crowded into it, all the day. In the hospital, the sick were mixed with those of the prisoners of other nations; and were in a shocking state of neglect, and covered with vermin. Not a single prisoner was allowed to go out into the town; and even the interpreter was accompanied by a gendarme. It was almost impossible for any of them to get any thing from their friends, for there was no one to receive it for them; and the little that did come, was subjected to a deduction of five per cent. by the marechal des logis. And so great was their distress at that moment, that, unable to satisfy the craving of hunger, they were seen to pick up the potato peelings, that were thrown out into the court, and devour them.

"It appears to be the natural tendency of misery and want, to foster vice and encourage the worst feelings of the human heart; and that effect, in its fullest sense, was produced on this occasion. The little money that was received by the prisoners, instead of being applied to the relief of their wants, and to make them more comfortable in food and clothing, was spent in riot and excess. On these occasions, sailors are, of all other men, most ready to communicate, and never think of to-morrow. And left, as they were, entirely to themselves, no one caring for their souls, no one having the desire or the power to restrain them, either by force or by persuasion, in the midst of the real distress which they experienced, the depôt of Givet was, perhaps, at that moment, the most reprobate spot that can be imagined.

"In addition to these discouragements, connected with the field of labor which I had undertaken, I soon found that there were difficulties in my own situation, which would, probably, involve me in personal danger of a very serious nature; or, at least, cause me to be sent away to the dungeons of Bitche.

"The commandant, and those who were under his orders, from the time I arrived at the depôt, viewed me with a very evil eye. They had all a share in the spoil of the poor prisoners; and my interference on their behalf, and the opportunities which I had of detecting their extortions, enraged them exceedingly against me. Whenever I made an attempt, as I frequently did, to put a stop to the exactions upon the money which was sent in to the men; or when any complaint was made of the meat or the bread, these officers were loud in their threats of denunciation, and sending me off to Bitche. And for the first two years of my stay in that place, I never went to bed without the impression upon my mind, that, ere the morning, I might probably be thus suddenly marched off." pp. 62–65.

He soon found that traps were laid for him, and the officers, on whose rapacity he was a constant check, would probably have invented some pretence to march him off like a felon to the dreaded fortress, had it not been that, by means of the blessing of God upon his pastoral labors, such a change had taken place in the prison that the commandant and his people found their task greatly alleviated. The men, instead of being drunken, disobedient, and treacherous, were more sober, satisfied, nay cheerful, and so faithful to their engagements that, though no locks or bolts could restrain them, their word was found a sufficient bond. Thus can God make even the wrath of man to praise him; and thus should Christians cause their light so to shine, that men may glorify their Father which is in heaven. We present to our readers the following particulars respecting this work of divine mercy in the words of our author:—

"Though exposed to many difficulties and personal dangers, as to the temporal wants of the poor men; in their spiritual concerns, and those immediately connected with them, I had abundant cause for thankfulness. On my first application for a place of worship, the commandant expressed his readiness to do every thing in his power. But he had no place at his disposal, larger than the ordinary sized room, which would not hold more than two hundred persons. This I obtained for the moment. But the colonel-director of engineers was then with the army in Germany; and the grenier, the only place sufficiently large for the purpose, could only be obtained by a direct application to him. For the present, therefore, a room, perhaps a little larger than the others, where was an oven for the purpose of baking bread for the barracks, was converted into a chapel. A small plain desk was made by one of the men, which served also for a pulpit; and the clerk made use of a common table and stool. What was wanting, however, in accommodation, was abundantly made up by the spirit which soon was manifested among the prisoners; and the Lord wrought powerfully among them. The place was crowded to excess, and the oven, which reached so near the top of the room, that the men could not sit upright upon it, was always covered with them, lying in a most painful position from want of room.

"The schools were, also, immediately established; and, though the funds for all these objects were, at that early period of our captivity, but scantily, and with great difficulty obtained, we were yet able to carry on a system of education, which, for extent, usefulness, and the rapid progress made by them that were instructed, has, perhaps, seldom been equalled. It is, indeed, wonderful, at how small an expense, a number of persons, generally amounting to between four and five hundred, were taught to read, write, go through the highest rules in arithmetic, navigation in all its most difficult branches, construct charts and maps, and work at the practical part of their profession, as far as it can be learned from a form of a vessel, which had been admirably rigged for that purpose. Yet the small sums given to those among them who were capable of instructing their fellow-prisoners, as masters or assistants, were very useful.

"The immediate results arising from this employment of their time, were beneficial, in a degree at least equal to the professional advantages which they might hope to experience in their future prospects. While they were thus receiving instruction and edification, their thoughts were diverted from dwelling upon those misfortunes, which had the most pernicious effect and influence upon their minds, not only in a moral and religious point of view, but, often, as it regarded their health and spirits. And thus the fear of God, and the influence of moral duty and instruction, even in them that were not decidedly religious, reciprocally acted upon their minds; preserved them from that mental debasement, and those habits of depravity and vice, which are ever contracted and induced by ignorance and want of employment.

"And in the midst of these useful occupations, the Lord opened the hearts of many, to receive that heavenly wisdom, the merchandise of which is better than silver, and the gain thereof than fine gold; without which, all our attainments are nothing worth, and with which all the things we can desire are not to be compared. The number of boys was comparatively small; the greater number were men grown; and some of those that were advanced in years, were anxious not to lose this opportunity of learning to read, at least, their Bibles; to be able to study for themselves those oracles of eternal truth, which are 'able to make men wise unto salvation, through faith that is in Christ Jesus.'

"The hospital was another object of my immediate attention. It is remarkable, that this abode of sickness and misery was, also, the most abandoned portion of the depôt. In this respect, the remark which I have before made, is completely borne out. And here, where it might have been hoped, that the afflicting hand of God, and the constant view of death, would have brought the most wicked to tremble at the thought of judgment, hardened impenitence kept pace with outward misery. And even after their wants were supplied, and every comfort was provided for them, which affliction is susceptible of, the hospital continued to be, with some exceptions, much less under the influence of religious improvement, than any other part of the depôt."—pp. 74–77.

"In the mean time, a great sensation was created in the prison; and, as in old time, some mocked, while others, for the first time, saw before them an invisible and eternal world, compared with which, all the things they could desire were less than nothing and vanity. There were many among them already, whose hearts the Lord opened, to attend to the things which have been declared by prophets and apostles, and confirmed by God manifest in the flesh. Many were inquiring into the things which accompany salvation; and, in many, the word of truth took deep root, and they continued seeking the grace of Christ. Nor have I the least reason to doubt, that the Lord fulfilled to many his gracious promise, 'Seek, and ye shall find;' and that, even now, some have entered into the rest that remaineth for the people of God; and others are still so running, that they may obtain."—pp. 79, 80.

This influence of religion among the prisoners became conspicuous in their whole deportment, and particularly in their regard for their word. Even common sailors, and young lads, who might have been expected to treat their parole as a jest, became so careful in regard to it, that whereas the whole of the prisoners had hitherto been closely confined, not even the interpreter being permitted to leave the gaol without a guard, there were now sometimes two hundred permitted to be out of the walls at once: and so complete was the confidence in them, that many of them were even allowed to walk out into the country, or to engage themselves as workmen or servants. The midshipmen were all allowed their parole, and showed themselves as worthy of it as established officers. Yet these very men were constantly breaking prison, and making their escape, as they honorably might; but the moment they were at large on their word, they were safer than if they had been chained in the stocks. It was also observed, that while the prisoners in this and other prisons were constantly inveigled to join the French service, in order to escape from their confinement, not one of the religious men did so. These things tended greatly to raise the British character in the esteem of the French nation.

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[*] Published in the last number of the Missionary Paper.

Mr. Wolfe at length procured a larger and more commodious place for a chapel; upon which he remarks:—

"We were now enabled to meet together, in as large numbers as would; and as many as were so inclined, had full power of seeking, in the ordinances of God, and the hearing of the word, the grace which bringeth salvation. And they were not backward in availing themselves of the means which were thus offered to them. I was very anxious that they should not come there under any feeling of constraint, or for filthy lucre's sake; that they should understand that it would be no advantage to them, as to the loaves and fishes. Yet the congregation increased; and there were few instances of those that had begun to run well, looking back, or returning into the way of carelessness and sin.

"Some of those who had never been received by baptism into the Church of Christ, were anxious to receive this pledge of their profession. It was an affecting sight to see the jetty natives of the East desiring, like the Ethiopian convert of old, to profess their faith in a crucified Saviour; and, while they manifested, already, in their lives, the grace that sanctifieth, receiving, with desire of heart, the outward sign and pledge of the faith that was in them. But the Lord's Supper was a still more joyful proof and evidence of the work which he was carrying on amongst these people. I shall never forget the first sacrament which I administered in the barracks. The number of communicants was about fourteen, most of them old men. The greater part had never before attended at the holy table. Some, perhaps, had never been in a place of worship in their lives until my arrival at the dèpôt. They could not contain their feelings, and most of them were in tears the whole of the time. It was a godly sorrow, working repentance unto salvation, not to be repented of.

"But the number of communicants did not long cion tinue so small. It increased daily, as a sense of religon prevailed, and the seed of grace took root in their hearts. The spirit of inquiry was general, and hundreds were seeking. The table of the Lord was more numerously attended every month; and I was enabled there, to attend to the instructions of the rubrick, in a way that is scarcely practicable in a large parish at home. In cases of baptism, the sponsors were persons of decided piety.

"The persons who attended the Lord's table in the latter part of my stay at that depôt, amounted to *above two hundred;* and it cannot but be supposed, that amongst so many, there were some who, to say the least of it, must be considered very weak Christians. But they were all professing to be serious; and there were none among them, as I believed, of that formal description so common among the communicants in England, who attend this sacrament, because they think it decent, or that they are doing some good thing, that they may have everlasting life."—pp. 85-87.

"Such was the state of this Christian community, and so changed in a few short months was this numerous depôt, in which there were, sometimes, as many as fifteen hundred prisoners. Formerly there was not a room, out of a number sometimes exceeding ninety, where a man could have gone down on his knees to prayer; the consequences to him of such an attempt would have been profane abuse, or even serious personal violence. Now there was not one room, in which there were not pious men; and quiet and peace prevailed toward them, even on the part of those who did not themselves profess the truth.

"I remember an observation from Mr. Lee, when he went with me through the barracks, and into all, or most of the rooms: 'This is a most extraordinary thing; I have been through a depôt of 1500 sailors, and not seen one drunken man!' And the influence of their example was felt more or less, in a religious point of view, throughout all the depôts, in all which one or other of them had friends, with whom they were in habits of correspondence."—p. 89.

"We found a most agreeable addition to our congregational worship, in the assistance which was afforded us by a note book, which had been lent me by Mr. Cowel, and a hymn book, which one of the men had obtained from a friend at another depôt. The singing here was of the most pleasing description, and seemed as if allied to those strains of love and praise, to 'Him that sitteth on the throne, and to the Lamb,' which will be sung for ever by the saints in glory. It was not, indeed, fully congregational singing: but the choir was so numerous, and so many from among the congregation joined, that it approached as near it as possible; and had this advantage over it, that every one perfectly knew the psalm or hymn, and had practised it before. The voices in the different parts were beautiful, and the effect was heavenly.

"At this moment, the Church at Givet enjoyed much rest and comfort, and the Lord added to it daily many, and, no doubt, some of such as shall be saved. The important inquiry was often made of me, 'What shall I do to be saved?' Passages of Scripture, of difficult interpretation, were often brought to me for explanation. We offered up our united prayers for instruction, and I gave them all the information I could; which, being so young in the ministry, and quite without books, I felt was very little. It is, however, wonderful, how many of these explanations I found, on my return home, confirmed by the best commentators. And I am persuaded, that the simple study of the text of Scripture, comparing one text with another, and referring to the original, will be more blessed than we have generally a notion of."—pp. 111, 112.

Mr. Wolfe's labors were terminated by his release from prison, of which, though reluctant to relinquish his interesting charge, he felt bound to avail himself, for the sake of his young family. The extracts above given, are made from "Observations on the Manners and Habits of the English Prisoners in France, principally with Reference to their Religious State, during Nine Years' Residence in the Depôts of Fontainebleau, Verdun, Givet, and Valenciennes," which he has lately published after the lapse of nearly twenty years.

He appends to his narrative, says the Observer, the following mixed rejoicings and regrets, which we transcribe partly as an encouragement to exertion in the cause of God and for the souls of men, under the most trying circumstances, and partly as a warning to work while it is called today, to embrace passing opportunities for doing good before they are for ever lost, and, in the strength of God, to prevent as much as possible the painful retrospections of future years, and most of all of a death-bed, for a slothful use of time and talents, which might have been employed to his glory, and the spiritual welfare of our fellow creatures.

"Many arrangements occurred to me which I should have desired to make before my departure; and many warnings, encouragements, and considerations, which I should have suggested to my flock, had I been aware that I was not to return to them. It was, however, too late; and, while I felt a deep regret, of which I have not yet lost the painful sensation, that so large a part of my captivity had been lost in comparative uselessness, I have ever experienced a feeling of gratitude and praise, which I have no words to express, that the God of all grace made me the instrument in his hand, in the latter years of this durance, of a religious impression of no common kind. The grace of the Lord Jesus Christ was exceeding abundant amongst these people; and many of them are now rejoicing in the pearl of inestimable price, the eternal possession, purchased by the blood of Jehovah manifest in the flesh. We are taught to cast our bread upon the waters; and when no sensible result appears, are cheered with the assurance that it shall be found after many days. In viewing the religious state of the prisoners in France, I joyfully lay hold of the promise; and look forward, in this hope, to the time when I shall rejoice in glory and eternal pleasures, with some, who, at the time, gave no evidence of a heart impressed with the value of spiritual things. But some I have met with, who are continuing steadfast in the faith. While I am writing, I receive a letter from one who, after having returned to his country, and passed seventeen years in the busy scenes of a London house of trade, is still fighting, with increased humility, the good fight of faith. And I cannot doubt that the grace of God is still continued to, and increased in others, of whom I have not since heard. For some of our poor fellows I have been able to procure situations in this country, which their instruction in Givet rendered them capable of; and to which their good conduct during the period of their imprisonment recommended them. And I have been informed of many who are now occupying stations exceedingly superior to their original prospects in life; having been taught, even to read, during their captivity as prisoners of war in France."—pp. 167, 168.

THE TIMES.

I have told
Most bitter truth, but without bitterness,
Nor deem my zeal or factious or mistimed;
For never can true courage dwell with them,
Who, playing tricks with conscience, dare not look
At their own vices. We have been too long
Dupes of a deep delusion! some, belike,
Groaning with restless enmity, expect
All change from change of constituted power;
As if a government had been a robe,
On which our vice and wretchedness were tagg'd
Like fancy points and fringes, with the robe
Pulled off at pleasure. Fondly these attach
A radical causation to a few
Poor drudges of chastising Providence,
Who borrow all their hues and qualities
From our own folly and rank wickedness,
Which gave them birth and nursed them. Others, meanwhile,
Dote with a mad idolatry; and all
Who will not fall before their images,
And yield them worship, they are enemies
Even of their country!

A distant friend, whom we fear to weary with our thanks for his unwearied attentions, has seasonably furnished us with the following article, originally circulated as a single-leaf tract. It contains hardly an expression not entirely applicable to our own days and country. Its sound advice and solemn warnings could never be ill-timed.

The following

EXTRACT FROM A SERMON

By a distinguished divine, preached above forty years ago, seems so *prophetically* to point to the present awful *crisis*, that a serious perusal of it is earnestly recommended to all into whose hands it may come, whether rich or poor, of *high* or of *low* degree.

Jeremiah xxix. 7. Seek the peace of the city where you are, and pray to the Lord for it.

Speaking of the state of affairs at the period alluded to, he says:—

What may be in the councils of the Most High; *what mighty changes* He may be now meditating in the system of human affairs, He alone can tell. But in the midst of this awful suspense, while the fate of empires hangs trembling on his resolves, of one thing, at least, we are absolutely certain; that it is better to have Him for our friend than our enemy. Which of the two He shall be, depends entirely upon ourselves.

If by our infidelity, our impiety, our libertinism, our ill-timed gaiety and wanton profuseness in the very face of public distress, we audaciously insult His admonitions, and brave His utmost vengeance, what else can we expect but that every thing which ought naturally to be the means of our stability, will be converted into instruments of our destruction?

But if, on the contrary, by reverencing the judgments of God, and returning to that allegiance which we owe Him, we put ourselves under His protection; He may still, as He has often done, dispel the clouds that hang over us! Or if, for wise reasons, He suffer them to gather and darken upon us, He may make, even this, in the final result, conduce to our real welfare.

There is, in fact, no calamity, private or public, which, under His gracious direction, may not eventually prove a blessing.—There are no losses, but that of His favor, which ought to sink us into despair.—There is a spirit in freedom, there is an energy in virtue, there is a confidence in religion, which will enable those that possess them, and those only, to rise superior to every disaster. The true wealth, the true security of a kingdom, consists in frugality, industry, temperance, fortitude, probity, piety, unanimity. Great difficulties, more especially call for great talents and great virtues. It is in times such as these that we look for those noble examples of self denial and public spirit, which bespeak true greatness of mind, which have sometimes saved kingdoms, and immortalized individuals. Let, then, all the wise and the good in every party and denomination of men among us, stand forth in the present exigency as one man, to advise, direct, assist, *and* befriend their country; and as the Roman triumvirs gave up each his friend for the *destruction* of the state, let every one now give up his favorite prejudices, systems, interest, resentments, and connexions for the *preservation* of it. Let us not! for God's sake! Let us not waste that time in tearing and devouring one another, which ought to be employed in providing for the general welfare. Unjust suspicions, uncandid interpretations, mutual reproaches, and endless altercations, can answer no other purpose, but to imbitter our minds, and multiply the very evils we all wish to remove.

On the same bottom are we all embarked; and if, in the midst of our angry contentions, the vessel perish, we must all perish with it. It is therefore our common interest, as it is our common duty, to unite in guarding against so fatal an event. There can be no danger of it, but from ourselves. Our worst, our most formidable enemies, are our own personal vices and political distractions. Let harmony inspire our counsels, and religion sanctify our hearts, and we have nothing to fear. Peace abroad is undoubtedly a most desirable object. But there are two things still more so, peace with one another, and peace with god.

May His infinite mercy and goodness reconcile the interests, and calm the passions of contending individuals and hostile nations, and avert from this hitherto favored land, those bitter evils with which other countries are now so cruelly desolated and overwhelmed.

COMMUNICATIONS.

For the Churchman.

Messrs. Editors,—It has often given me much pain to hear those who try to persuade themselves there is no reality in pure and undefiled religion, among other questions ask, 'Why are Christians so unwilling to die?' 'If,' say they, 'the change is to be so much to their advantage, why shrink from it? is it not a proof that they do not believe what they profess? Is it reasonable to suppose if after this life the Christian is to enjoy life eternal, and without sickness or pain, but in a continual state of pleasure and delight, he would not rather court than use means to prevent it?' I am persuaded, Messrs. Editors, that if those persons would take as much trouble to seek the truth, and when found to hold and practice it, as they do find delight in error and in promulgating it, there would be no necessity for such questions. Do they suppose that when a man embraces the Gospel, and makes it the man of his counsel;—when he throws down the weapons of his rebellion and submits to the will of heaven—he is no more subject to the laws of humanity? Has he not the same motive for wishing to live as he ever had?* Has he not the same duties to perform? Indeed, has he not more duties to perform than he had before? He has now not only the temporal wants of his household to provide for, but is the spiritual adviser of all he is set over; he feels now that he is acting in a new character as a professor of the religion of his divine Master, and accountable for every moment of misspent time. But independent of those duties and feelings which the good man has, and the unbeliever has not, although equally careful to prolong life, is it not another proof of the infinite wisdom of divine Providence in the creation of man, to implant in his nature a love of life above every other thing? What security would there be for any to arrive at manhood,—in fact there would be danger of our race becoming extinct. Who of us, that has arrived at an age to reason on this subject, has not thought he had sufficient cause by reason of some bereavement or calamity, to wish he had never been born, or that he could at that moment lay down his life? Very few, I presume, if any. And what prevented our wish from being gratified? That universal fear of the pains of death incorporated in our very existence, and of the consequences after death. I have no doubt if this principle of the love of life did not form so considerable a part in the economy of man, we should have a hundred suicides where we now have one. But observe the difference between the righteous man and the unrighteous; the former does not court death, nor even wish for it: if misfortune overtakes him, he makes use of it for his spiritual improvement: if sickness assails him, he thinks it his duty to use the means in his power to recover from it; but willing, if it is his heavenly Father's will, to depart: death has no terrors to him, its sting is gone. But not so with the unrighteous; if he meets with misfortune, there are no arguments ready in his mind to convince him they are to his advantage: if sickness attack him, then he is in trouble indeed; not because he has not sufficient nerve or fortitude to bear the pains of body, but there is a pain in the mind much more severe; and happy, thrice happy is he if this pain is removed by the Physician of souls. That we are all to die I believe is now not questioned by any; and yet is it not wonderful, Messrs. Editors, that so many will make it a matter of mere speculative conversation, till the arrow of death is on its way to our hearts!

Edward.

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* [He is still subject to many of the motives which once bound him to earth; but the grand motive, the desire of opportunity for reconciliation with God, is no longer operative as before.—Ed. Chn.]

For the Churchman.

"LIVES OF TRAVELLERS."—INFLUENCE OF THE PRESS.

Messrs. Editors,—I perceive that in your last number you announce the "Lives of Travellers" in the Family Library, with a sort of hypothetical commendation. Sure I am, that when you shall have read that work, your "if" will give way to indignant censure. I *have* read it, and must say, that had I picked it up for sixpence at a stall, as some long-forgotten compilation, its next remove would have been into the fire with the funeral commendation 'contemptible trash!'—Why, Sirs, the libertine who wrote it endeavors to bring Heber—yes, Reginald Heber, the saint-like missionary martyr—forth as a champion of licentiousness! "He was *no ascetic*—he spoke of love, not like a pert worldling, whom no excellence could kindle, but like a philosopher, aware of *the prejudices of the vulgar*, but far above being swayed by them." Now, how a "worldling, whom *no excellence could kindle*" would speak of love, I know not; J. A. St. John, who thus talks of Heber, being a worldling who *kindles* easily enough at female excellence, as many a page of his book bears abundant witness. But there is no difficulty in ascertaining what is meant by "the prejudices of the vulgar"—at least if one has ever read half a line of Shelley, Godwin, or any of the atheist canters about the 'laws of pure, unshackled love.' Could a more base lie be framed, than the insinuation that Heber in spirit symbolized with such men and their unholy speculations? And to give it verisimilitude, the miscreant deepens the die of his transgression, by pretending to quote the traduced victim—quotes a cropped paragraph from one of the Bishop's college letters, written in all the single-souled lightness of youthful affection, to a dear friend just married!

But I will say no more on a subject which makes my blood boil with indignation! My pen was assumed, Messrs. Editors, to write a word or two, and to borrow a few more, concerning the present bearing of the use of the press upon the moral condition and character of man. At all times, since printing was invented, there have been venal presses, and venders of pollution in the shape of books; just as there have at all times been men who made a trade of blood, and sold poisons for a livelihood. The evils are alike a result of our corrupted nature. But there have been times when men who were eminent in the trade, considered their calling not merely as a means of gain, but as an honorable and useful labor for the public good—and truly made it so, by devising how they should promote the interests of mankind in the dissemination of sound learning. The fact is too notorious to be hidden; and it has left to their successors the necessity of pretending, at least, a sequence in their track. But they have found out the miserable art of bringing the two poles together, of *talking* things honorable, and *doing* that which appertains to meanness and greedy love of gain. What else can have originated the plan of these cheap compilations which now flood our land—jostle the classics off our shelves, and fly on the wings of every wind to all the corners of the earth? They *pretend* to disseminate knowledge—and they do so, with a vengeance; but what kind of knowledge? even the same that lost paradise to our first progenitors—the superficial knowledge of that which is good, as seen across the gulf of separation—the intimate, damning knowledge of evil, rooted in the heart, and rioting in the veins! I use strong language, Messrs. Editors, and I mean to. Give me ten youths, brought up at the feet of Paul or John, even such as Timothy went forth, when by the putting on of the apostle's hands he was sent out to preach the word, and let me dole out to those youths the precious store of intellectual nourishment invitingly enumerated in some of our catalogues of valuable works, for one twelvemonth, and I will insure you their apostasy, their eternal ruin, soul and body. It is not the broad glare of vice in any one line, that makes a book injurious. Perhaps even such grossness as that of Juvenal or Martial is less corrupting than the sheathed ribaldry of a Gibbon, or the honied, gilded libertinism of a Moore. It is no slight defect in a work written at the present stage of human progress, that it should be neutral—that it should have no plain traces of the light of eternal truth. But it is a bitter, a most crying evil, that the vehicle of information of any kind, should be a weapon of hostility against God and the everlasting Gospel! And yet who dare say that a very large proportion of the "Libraries" are not so?—do not tend, more or less directly, to annul the work in which Jesus died, and thus trample on the blood of his covenant? That blood will cry out against the men who, for gain, are counterworking its effects. At the awful day of account, the souls whom their publications have helped to ruin, will cry out for vengeance. 'He fed my lusts! He knew my appetite for poison, and provided it! He trained my intellect in worldly-mindedness, in carnal pride, in the vain imaginations of corrupt minds! He taught me to live without God in the world—to scoff at mercy, and mock when fear came!'

But my chief object was to furnish you with an extract on this subject, from a sermon by the late Dr. Romeyn, to which my attention was casually directed the other day. On a day of fasting and humiliation, more than twenty years ago, he preached two sermons which, with many things I can by no means like, contain much sound wisdom, the production of no ordinary mind. Among other topics, he treats of

THE IMPROPER USE OF THE PRESS.

Quoting from 'A. Brown's Miscellaneous Sketches,' the sentence—"The press, without morals, will not preserve civilization; and immorality will make it the vehicle of barbarism. If the fashion or madness of the times produce a relish for corrupted food, we may be filled with writings, and yet swallow nothing but poison;" he goes on—

"That society at large may acquire such a relish, will appear very obvious, if we only recollect, that the literary taste of mankind is constantly varying; so that what pleases in one age, is disliked in the next. The cause of these changes is chiefly to be sought for, in the changes of public manners; *which, in their turn, are affected by the prevailing literary taste.* Thus, where wealth originates habits of dissipation, these habits indispose men addicted to them, for study or reflection. Light reading—such as pleases the fancy and inflames the passions, suits them best. By this reading they are confirmed in their habits, and become more dissipated. Suppose a nation composed of such characters, how could the press correct their vices? As the taste was, so would the press necessarily be—a vehicle for promoting dissipation. If excellent works were printed, who would read them? And if the works were not read, the business of the press would cease. It is a fact too little realized, that the press receives its moral or immoral complexion, from the literary taste of the day; and that, again, is formed by public manners. If they are corrupted, the press will be, as to its general character, profligate, and will increase the corruption. Thus it was in France, previous to the revolution. From the court down to the peasantry, through the different ranks of society, not excluding the clergy, the greatest licentiousness and debauchery prevailed. Vice, from its being so general, had lost its deformity, and even, in many particulars, assumed the name, and claimed the respect of virtue. On this mass of corruption, Voltaire and his associates, poured forth their inflammable productions from the press, so as to make it ferment, and finally burst into an awful conflagration, which tumbled into ruins both the altar and the throne, and threatened universal destruction. In the language of Condorcet, one of these associates, "They alternately employed all the arms with which philosophy and learning—with which wit and the talent of writing could furnish them. Assuming every tone, taking every shape, from the ludicrous to the pathetic, from the most learned and extensive compilation, to the novel or the petty pamphlet of the day—covering truth with a veil which, sparing the eye that was too weak to bear it, left to the reader the pleasure of guessing it—insidiously caressing prejudices, in order to strike at them with more certainty and effect respecting despotism, when they combated religious absurdities: and religion, when they attacked tyranny—combating these two pests in their very principles, though apparently inveighing against ridiculous and absurd abuses," they finally gained their point. These precious confessions of a leader among infidels, whilst they illustrate the conscience, integrity, and veracity of these men, most strikingly prove how powerful an engine the press is, to ruin the order and happiness of society. It has been the principal means of enlightening the world in past ages; it may be converted into a means of extinguishing that light, and restoring barbarism at some future period. What is the tendency of one half of the newspapers, published in Europe and in this country, but to corrupt the very sources of information—to disseminate slander and lies, and prepare society for the usurpation of some demagogue, and the destruction of former barriers to vice? To these, I might add the lascivious poems, the licentious novels, and the profane plays, which daily issue from the press, and have a tendency equally dangerous. Public manners must have become more corrupted here and abroad, than we are aware, or these productions would not be so generally relished, nor so extensively circulated. When I realize this serious and alarming fact, I tremble for the future. The press *will assuredly increase public profligacy*, if God, by his grace, does not arrest it, *till its issue be* public misery."

These remarks need neither comment nor application. May those who are concerned—and who is not concerned?—take them to heart. Let the parent watch his children's reading—the master his apprentices'—the employer his clerk's—the Christian his friend's—if he would do his duty to God and his country. Men talk largely and loudly about rum, the poison of the body, and *through it*, of the soul: and they do right. But should we not talk, and act, more strenuously to suppress a traffic in poison *directly* operating on the soul? I have heard of distillers who, conscience-stricken, gave up their traffic in the elixir of misery. Thank God! I know *one printer*, who has refused tempting offers of employment from a bookseller who would have used his types to propagate Byron's impiety and lasciviousness, and that, too, when he needed work. May his example be followed! May publishers learn that there is a gain which eats up a man's substance—that the price of blood will never prosper! And may readers and buyers cease to hold out inducements to such traffic, by choosing *sound* learning rather than *showy* knowledge; by seeking to be *wise* rather than *informed*.

Yours, &c.

Minimus.

For the Churchman.

CANDIDATES FOR HOLY ORDERS.

Messrs. Editors,—At a time when so many appeals are made to young minds, in behalf of the claims of the Gospel ministry to their devoted services, it cannot be amiss frequently to exhibit statements of the views which great and good men have expressed, with regard to the requisite qualifications in those who present themselves as candidates. You will, I trust, make no objection to giving place in your columns to a passage upon this subject from Bishop Burnet, herewith sent you. Yours, &c. Z.

"No man ought to think of this profession, unless he feels within himself a love to religion, with a zeal for it, and an internal true piety; which is chiefly kept up by secret prayer, and by reading of the Scriptures. As long as these things are a man's burden they are infallible indications that he has no inward vocation nor motion of the Holy Ghost to undertake it. The capital error in men's preparing themselves for that function is, that they study books more than themselves, and that they read divinity more in other books, than in the Scriptures. Days of prayers, meditation, and fasting, at least once a quarter in the Ember Week; in which they may read over and over again both offices of ordination, and get by heart those passages in the Epistles to Timothy and Titus that relate to this function, would form their minds to a right sense of it, and be an effectual means to prepare them duly for it.

"Ask yourselves often (for thus I address myself to you as if I were still alive) would you follow that course of life, if there were no settled establishment belonging to it, and if you were to preach under the cross and in danger of persecution? For till you arrive at that, you are still carnal, and come into the priesthood for a piece of bread. Study to keep alive in you a flame of exalted devotion; be talking often to yourselves, and communing with your own hearts; digest all that you read carefully, that you may remember it so well, as not to be at a loss when any point of divinity is talked of. A little study well digested, in a good serious mind, will go a great way, and will lay in materials for your whole life. Above all things raise within yourselves a zeal for doing good, and for gaining souls."

After some other weighty observations, his Lordship thus breaks forth:—"Oh, my brethren! (for I speak to you as if I were among you) think what manner of persons you ought to be in all holy conversation and godliness, that so you may shine as lights in the world. Think of the account you must give, for those immortal souls committed to your care which were redeemed by the blood of Christ, who has sent you in his name to persuade them to be reconciled to God, and at last to present them to him faultless, with exceeding joy; He sees and observes your labors, and will recompense them gloriously in that great day. I leave all these things on your consciences, and pray earnestly that God may give his blessing to this posthumous labor of mine, that our Church may be so built up by your labors, that it may continue long to be the joy of the whole earth, in the perfection of its beauty, and may be a pattern as well as give protection to all the Churches of God."

CONVENTIONS.

Delaware.—The forty-second annual Convention of our Church in this Diocese was held on the 9th June. There were present at its sittings the Rt. Rev. Bishop White, officiating under the 20th Canon of 1808; *four* clergymen and *thirteen* lay delegates, with *three* clergymen not entitled to seats. There are now within this State only *five* clergymen of our Church; four of whom have parochial cures; the *fifth*, Mr. Clemson, superintends the self-supporting school near Wilmington. Yet it numbers sixteen churches and chapels.

The parochial reports give the results which follow. It is an interesting fact, which appears from the reports in several of the journals of the present year, that a large proportion of the baptized have been *adults*. Communicants, (added in two parishes—no specification in the others, 22,) 225;—Baptisms, (adults 14,) 37. There are, it appears from the address of Bishop White, given below, *two* candidates for holy orders in the Diocese. "Some of the parishes," says Bishop Onderdonk, "are flourishing; most of the others appear to have improved: but there are several which require the attention of at least one or two missionaries." In compliance with the recommendation of Bishop Onderdonk, measures were adopted at the Convention for giving efficiency to the missionary operations of our brethren in Delaware.

The next meeting of the Convention will be held at Lewes, Sussex county, on Saturday next preceding the second Monday in June, 1833.

ADDRESS BY BISHOP WHITE.

Brethren, the Clerical and Lay members of this Convention:

When I complied with the request to take the provisional superintendence of the Church in this State, it was with the expectation that so far as related to personal administration within its bounds, the duty would rest principally on the Assistant Bishop of Pennsylvania, for the reasons which had induced the providing of such a character, in the department more immediately under our charge. The matter was so understood by Bishop Onderdonk. He is at this time occupied in a remote district of the diocese of Pennsylvania, and I have trusted that the nearness of Wilmington to Philadelphia, would render it not materially inconvenient to me, to have the satisfaction of meeting you in Convention at this time. During the long course of my Episcopacy it has not been without an interest taken in the welfare of the congregations in the State of Delaware, in consequence of which I have complied with whatever invitations have been presented to me, for the ordaining of their pastors, or for the administering of the holy rite of Confirmation. My agency in your concerns during the last year has been very limited, and is as follows:

There has been the acceptance of the resignation of Charles G. Ridgely as a candidate for holy orders.

Alexander Mitchell has been duly recommended to the ministry, but there having occurred some uncertainty as to the time and the mode of procedure, in carrying the recommendation into effect, the subject must remain for further inquiry.

With prayer for the blessing of God on your deliberations, I conclude with the assurance of my concurrence in whatever you may suggest for the advancement of religion, and for the stability and the increase of the Church.

Wm. White.

The following

COMMUNICATION FROM BISHOP ONDERDONK,

was read by the Secretary:

To the Convention of the Protestant Episcopal Church of the State of Delaware:

Reverend Brethren and Gentlemen,

The fulfilment of a course of appointments in the Diocese of Pennsylvania deprives me of the pleasure of taking my place in your Convention. I send, however, my report of the services I have performed in the Diocese which you represent.

In the evening of February 4th, I officiated in Emanuel Church, Newcastle.

On the morning of Sunday, February 5th, I preached in Emanuel Church, Newcastle, and confirmed five persons.

In the afternoon of the same day I preached in Trinity Chapel, Wilmington, and confirmed eighteen persons.

In the evening of the same day I preached in St. Andrew's Church, Wilmington, and confirmed twenty-three persons.

On Monday, February 6th, I officiated in St. James' Church, Stanton.

In the evening of April 13th, I officiated in Emanuel Church, Newcastle.

On Sunday, April 15th, I preached in St. Ann's

Church, Middletown, and confirmed one person; and the same evening I officiated in Elkton, in Maryland.

These services complete my third Episcopal visitation of your Diocese. Some of the parishes are flourishing—most of the others appear to have improved; but there are several which require the attention of at least one or two Missionaries, and I therefore beg leave again to call the attention of your body to the subject of Diocesan missions.

I gratefully acknowledge the kind and affectionate hospitalities afforded me in attending to the above duties.

With my prayers for the divine guidance and blessing in your behalf, I remain,
Reverend Brethren and Gentlemen,
Your Friend and Servant in the Lord,
H. U. Onderdonk.

Philadelphia, May 24, 1832.

Standing Committee.—Rev. S. W. Presstman, Rev. Daniel Higbee, and John Cummins and Henry W. Ridgley, Esquires.

Delegates to the General Convention.—Rev. Messrs. Presstman, Higbee, Pardee, and Piggott; and Messrs. Cummins, Paynter, Mansfield, and Booth.

Secretary of the Convention—Evan H. Thomas, Esq., New-Castle.

Tennessee.—The 28th, 29th, and 30th days of June last, were occupied with the proceedings of the Convention of our Church in Tennessee, at Nashville; of which an outline has already appeared in the Churchman; (No. 19.) This diocese was organized under the auspices of Bishop Ravenscroft, of North Carolina, July 1829. The number of clergy, (including Messrs. John Chilton, and Samuel G. Litton, admitted deacons by Bishop Ives, at the late Convention) is now 6; —congregations, 7;—candidates for orders, 1.—The corner-stone of the first Church was laid, July 5, 1830; and it was consecrated July 6, 1831. The present number of Churches is 3. The parochial reports exhibit statistics as follows: Communicants (added in past year, 21;) 73;*—Baptisms, 21.—Confirmed (by Bishop Meade in 1831; and Bishop Ives, 1832,) 40.—Sunday Schools, 3; Sunday Scholars, upward of 200.—The names of the Standing Committee and of the delegation to the General Convention, were given in our notice alluded to above.

Secretary of Convention, G. M. Fogg, Esq., Nashville.—The next Convention will be held in Franklin, Williamson county, Thursday, June 29, 1833.

The election of a Bishop, to preside over this Diocese, is regarded by our brethren there, as a measure demanding their early attention. They have done more than express their views upon the subject:—the Journal before us exhibits the following preamble and resolution, adopted June 30th.

Whereas, in the report of the Committee of the last General Convention, appointed to prepare a revision of the Canons of the General Convention, a copy of which has been transmitted to the Secretary of this Convention, it is proposed to enlarge, in the second Canon, the number of Clergy necessary to enable any Diocese to proceed to the election of a Bishop: and whereas, the services of a Bishop or Bishops, resident in the south-western part of our country would, in the opinion of this Convention, tend greatly to the enlargement and welfare of the Church in this part of the country; and whereas, this desirable event would, in the opinion of this Convention, be delayed, in all probability, for several years, should the proposed amendment be adopted by the General Convention: Therefore,

Resolved, That the delegates, who may be appointed by this Convention to the next General Convention, be instructed to use their best efforts to prevent the adoption of those amendments, and all others having a similar operation and effect.

The address of Bishop Ives, who, it will be recollected, by invitation presided at the Convention, contains the following:—

The last suggestion I would make, and it is made with great deference, is the election, so soon as a canonical number of Presbyters shall be resident in the Diocese, of a Bishop to exercise jurisdiction in the same. The importance of this measure will be apparent, when it is perceived, how needful to the proper effect of the institutions of Christ's house are the services of this sacred functionary, and how large is the district of country which must naturally look to this Diocese for such services.

As a further reason for this step, I would urge the fact of your present union in principle and policy—the fact of your not yet having been rent apart by the distracting questions, which are so readily made the instruments of restless innovation. Besides, there is a strong probability, that, at the meeting of the next General Convention, some steps will be taken, and I am not prepared to say unwisely, for increasing the impediments to the election of Bishops in our country. But when I contemplate the benefits, in every point of view, which would result from a resident Bishop in this State, I cannot but hope that, in case of a canonical number of Presbyters, the Diocese will find it expedient, before October next, to secure these benefits, in the election of some suitable Clergyman to the Bishopric of Tennessee.

And the Convention, we find, passed the following resolve:—

On motion of Mr. Maney, *Resolved*, That the Standing Committee of the Diocese be required to call a special Convention, provided there should be in this Diocese "six resident and officiating Presbyters," before the meeting of the next General Convention.

Bishop Ives' address, and the report of the Committee on the state of the Church in Tennessee, will appear in our next.

Theological Education, also,—of paramount importance as an object of early attention, has not been overlooked by the Episcopalians of Tennessee. Proceedings, likely to lead to useful results, were had upon this subject at the late Conventional meeting.

The Convention expressed themselves "deeply sensible of the great want of Clergymen of the Protestant Episcopal Church in this Diocese, and also of the wants of our sister Churches of the southern and south-western States generally: And believing that the interests of this Church can only be advanced in those sections of the Union above alluded to, by providing ministers of piety and learning to labor at her destitute altars: And also, that the cause of true religion and learning may be most effectually promoted by providing for the instruction of those who are preparing for holy orders:—they pledged themselves, if funds can be obtained, to establish, at some eligible location in the Diocese, a Classical and Theological Seminary of learning, in order to educate, or aid in the education of persons who are desirous of obtaining holy orders. It was further resolved, that the Standing Committee of the Diocese be authorized to appoint a number of persons not exceeding seven, as Trustees, who shall have full power to locate the aforesaid Seminary, and to draft a constitution for the regulation and government of the same, and take all other measures necessary for attaining the object above specified."

THE CHURCHMAN.

SATURDAY, AUGUST 25, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Order of Bishop Onderdonk's proposed Visitation:—

Sunday 26, Fredonia; Wednesday 29, Lockport; Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

Correction.—A misapprehension of statements in the letter of the Rev. Mr. Cadle published in our 20th number, led to mistake in the estimate then given by us of moneys due on contracts for buildings at Green Bay. The sum of $2998 38, is requisite to discharge the debt of the Missionary Society on this account. "Drafts for the same have been received," as the Secretary informs us, "by the Treasurer, who has not a dollar in his hands toward discharging them." We learn further from the same source, that "the Executive Committee have received applications for *all* the appointments which Mr. Cadle has recommended, and from persons, too, admirably qualified to discharge the duties involved therein, but from want of funds to sustain the Mission they dare not assume the responsibility of accepting any of the proposals."

Missions.—The extracts from our Missionary Society's paper for July, which we conclude today, will be read, we venture to believe, with interest. They deserve it; and must, we think, produce a happy effect in animating the zeal of Churchmen in the support of our domestic missions. The exhibition of results, documents, —these we hope, and these only, are necessary to secure prosperity to the enterprise. They speak themselves; and with the truest, most moving eloquence. May we not anticipate also that the portions of a colonial missionary's diary, which the polite attention of a valued friend enabled us to give in our last, will have their influence in setting forth the claims of our own destitute regions? How many such communities as were there described, will there not be scattered over our land, by the unmeasured influx of a foreign population?

Invalid Ordinances.—Some months since, a strange instance of intermeddling with the ministerial office by a Baptist layman, who ventured to administer bread and wine to a dying man as the sacrament of the Eucharist, was recorded in our columns, and led to some discussion concerning the validity of ordinances administered without committed right. Last week, the same subject came up before us in another form, presented by the complaints of a contemporary periodical, concerning the unwarrantable assumption of the ministerial commission to teach, by over-zealous laymen. We have never been able to appreciate the reasoning by which it is endeavored to distinguish between the sacraments, and between the parts of the ministerial commission; making one of each to appertain incommunicably to the ministerial office, and leaving the other, in either instance, to all who choose to assume the responsibility. Of the two sacraments, why is not Baptism equally invalid, under a pretense administration by a layman, as the Eucharist? As Christ sent forth his apostles to teach and baptize, why is not baptizing equally their incommunicable right with authoritative teaching? A case in point, illustrative of the tendency of such separation of things inseparable, is before us. We will introduce it by an extract, pointing out its bearing.

In a pamphlet published in the year 1810, denying the validity of unauthorized baptism, the author argues against a supposed sanction of it by the Church of England, as follows:—

"In her offices of baptism, the Church commits this sacrament into the hand of her ministers *alone;* and makes no exception in favor of others; and in the exhortation used in the office for the baptism of adults, she most decidedly rejects the *absolute* necessity of this sacrament, and speaks of the 'great necessity of it *where it may be had.*' Now, this is a plain indication of her opinion, that baptism cannot always be had. But lay baptism may always be had, if the notion be true that *any* man can baptize. In this short passage, therefore, I cannot but perceive a strong opposition to the validity of lay baptism, an effectual condemnation of that sort of baptism which may always be had, and a full comment upon the word *generally*, as used in her Catechism. Lay baptism, I repeat it, may always be had at any time, and in any place whatever. It would be sufficient for my present argument, where I to limit the assertion to this restriction, *viz.* whenever *two* persons may meet; but I go much further, and challenge any one who rejects the necessity of the sacerdotal authority and commission, and allows the competency of any lay person to baptize, to show cause why he ought not to admit of *self-baptism*. He admits that I, a layman, may baptize my footman, or my nurse, and that they may baptize me. Why am not I equally capable of performing the ceremony on myself? If I can do it for another, why may I not do it for myself?"

In the argument concerning the true channel of ministerial commission, it has often been considered a sufficient *reductio ad absurdum* to say, 'If an *irregularly constituted* ministry may administer ordinances, why not *any* Christian, without pretence to ministerial character or commission?' Time, which brings forth strange things, if not new, has furnished an instance, already referred to. The argument concerning baptism goes a step lower. 'If *another*, without commission, may administer the ordinance, why not *I myself?*' This the writer of the extract given above, evidently thought a sufficient *reductio ad absurdum*, if not *ad impossibile*. Behold the practice!

"Rev. Sir,—In reply to your inquiry through our excellent friend, the Archdeacon of St. Alban's, I hasten to state what cannot easily be forgotten. On my first coming to this parish, I found Christopher Leach, drawing near to his eightieth year, in the occupation of a small farm, illiterate, but respected by all around him for his uniform habits of industry and sobriety, and his general good conduct. He lived a mile from the church, a trying hill for aged limbs lying between the house of God and his own: but he was still seen not unfrequently at the former, though never at the *Lord's table*. On this subject I took repeated opportunities of conversing with him, but for years in vain. He seemed indisposed to comply with my wishes, though ready to allow that it was his duty to do so. On the day that he completed his ninetieth year, I took my walk that way, being aware of the circumstance; and after a few natural remarks on the goodness of God, in prolonging his life with the use of his faculties beyond the ordinary period, I drew him by degrees to the subject of many former conversations: and then it was that he said he would let me into a secret which he could never bring himself to disclose before, though it had all along been the principal cause of his hesitation with regard to the Lord's Supper. 'I was never christened, Sir; owing to a disagreement on the subject of baptism between my father and mother, one of whom was a member of the Church of England, the other an Anabaptist. Growing up to a man's estate, and hearing the matter often talked of, I began to feel uneasy; and in that state of mind I got up very early one summer's morning and walked down to Common Moor, (through which flows the river Colne,) when I took off my clothes, and walked into the water, baptizing myself in the name of the Father, Son, and Holy Ghost. Returning home, I told no one at the time what I had done, hoping all was right. But in later life I have often had my doubts, and particularly since I was urged to come to the other sacrament.'

From the honest character of old Leach, I have no doubt that he told me, on this occasion, the exact truth, singular as the story may appear. I thanked him for his confidence in me, and earnestly entreated him to comply without delay with the form of baptism established in our Church; and I had, in fact, the pleasure of baptizing him the following week, in the presence of his two sons, men between fifty and sixty years of age, the elder of them still living in an adjoining parish, on a considerable farm belonging to Lord Clarendon, to whom he is bailiff. In a week or so after the ceremony of baptism, he received from the same hand, and in company with his eldest son and a third person, the other sacrament also; and he continued to receive it, from time to time, till his death.

A grave stone in Rickmansworth church-yard records the event thus:—

'To the memory of
Christopher Leach,
Who died, October 11, 1822,
Aged 94,
Beloved by all who knew him.'

Rickmansworth, May, 1832." E. H.

British Magazine.—We have, at last, been gratified by the perusal of the first five numbers of this periodical, already more than once mentioned in our columns. It in all respects answers our expectations. Matter, manner, dress, embellishments, all are every way creditable to the editor and publisher, and superior to those of any competitors. We shall draw largely from its stores, for the information and improvement of our readers. To be sure, the design of the work is to uphold the Church of England as now by law established, and is pretty effectually kept in view throughout. In so far as this renders it an apologist and advocate of tithes, pluralities, episcopal baronies, &c. we have no fellow-feeling, however we may admire the tact and talent displayed in defence of a weak cause. But advocacy of the Church of England includes exhibition, illustration, and defence of her pure doctrine and primitive worship; and there we have common ground with Mr. Rose, and are proud to claim community of privileges and sentiments. We have already adverted to the *tone* which it was proposed to preserve in this magazine, as contrasted with that of other works not very dissimilar in principle. We rejoice to find that its promisings have been kept both to the 'ear and to the sense'—it is temperate, though spirited, and even when severe, neither rancorous nor illiberal.

LITERARY.

Family Library. *The Lives of Celebrated Travellers. By* J. A. St. John. *3 vols. 18mo.*

We read with interest, some two months since, a new circular of the publishers of the American "Family Library," in which they explicitly announced their resolution "to prosecute their undertaking with additonal zeal, energy, and *circumspection*," and to make the forthcoming volumes "more deserving of the support and approbation of the public than those which have preceded them." The announcement was needed. Of the *thirty* volumes which preceded it, *twelve*, at least, had been of a most exceptionable tendency. But of these we do not now speak. The promise seemed to be made in good faith. It was accompanied with a great and happy alteration in the character of the series. Every volume of the *six* which followed it was wholly unexceptionable; *four* merited high praise; and *two* deserved to be regarded as public benefits of no ordinary value. We most gladly hailed the happy change, and have not been backward in recommending the late volumes to our readers. But our hopes are at once blasted. We see announced as part of the series, a work (Lord Dover's Life of Frederic of Prussia,) of decided infidel tendency: and we have before us three volumes which, for lack of talent, for low sensuality, and for mean vulgarism of thought and style, are unsurpassed by any of their early predecessors.

It is impossible that the dullest of mortals should make a book on the subject of these volumes, wholly devoid of interest: but we had not imagined that any pretender to literature could contrive to add so little to the native value of his material, as a certain James Augustus St. John, who dates the preface of an English book at Paris, and talks about his library on the banks of the Rhone, has contrived to do. To be sure, the gentleman gives a very sufficient spice of the personal pronoun, first person singular, and perfectly succeeds in impressing his reader with the full conviction that he has a propensity for the fair sex, and is no bigot to the religion of Christ. To give him his full due, he is no materialist, but likes even the pagan mythology, with its 'hallowed worship of Venus,' (II. 115,) much better than the gloomy doctrine of annihilation. Yet with all his candor, he has given us a very contemptible book, compiled from materials, which scholarship and mind would have converted into one of the richest of intellectual treats. His language is a piebald jargon, picked up from the books whence he has drawn his information, changing its very orthography with their variations, diversifying the same leaf with such contrasted beauties as 'shrinking rivers,' and 'pabulum administered to the passions;' and enriching the king's English with such choice expressions as 'the nates of a Hottentot,' which we charitably hope he meant his readers not to understand. But this is a light thing, compared with the want of principle—of heart, which is too manifest whenever moral conduct is the theme of discussion or remark; and, especially, with the disgusting, debasing, undercurrent of libertinism which runs through the whole—a pruriency of thought—a delight to select, and throw into broad light whatever is indelicate and sensual, for which we remember no parallel except in the gloating ribaldry of Gibbon. And this is to be a family book!!!

We would silently consign such a thing to the contempt it deserves, did we not know the immense circulation which will be given it by the trade arrangements of the publishers. Their enterprise, industry, and capital, have acquired for them an influence over the reading community, with which all existing means of instructing and forming the public mind, the press excepted, may cope in vain. The directors of the press, then, are bound to interfere when, for mere money-making considerations, the best and truest interests of their fellow-beings are put in jeopardy. We impute no evil motives to the Harpers. Far from it. They wish, we are willing to believe, to benefit mankind by the schemes which, in honest prosecution of their calling, they set on foot for their own benefit. But either they meddle with matters too high for them, or they are most culpably careless. And surely there is no light responsibility attending carelessness which puts matter tending to feed the flame of lust, or to nourish the rebellious pride of false philosophy, or to estrange men's affections from their God and Saviour, into the hands of ten thousand readers, on whom every book read *must* exert an influence, greater or less, for good or evil, throughout eternity!

New Work.—The New-York Protestant Episcopal Press have just received and have now in the course of publication, 'A Practical Exposition of the Gospel of St Luke,' by Bishop Sumner; in continuation of the invaluable Exposition of St. Matthew by the same author, issued by the Press. This work will appear without delay, and will be sold as part of the 'Parish Library;'—with the 'Exposition of St. Matthew;' or separately, at the option of the purchaser.

Tracts of Cyprian, Bishop of Carthage. In two parts. Part I, containing a Consolitary Epistle addressed to the Church of Carthage during a season of Pestilence; and a Letter to the Governor, Demetrian, on the Causes of National Affliction. Part II, containing short Treatises, Doctrinal and Practical—abridged from Marshall's Translation, by a Master of Arts of the University of Cambridge. London, 1832.

This is the title of a thin octavo, bearing for its motto the following sentence from Milner: "Whoever feels a desire to serve God in the most arduous and most important of all professions, may profitably, next after the study of the Sacred Oracles, give days and nights to Cyprian's writings." Another longer extract from Milner's account of the character and writings of Cyprian, serves in lieu of preface. The first part occupies only forty-eight pages. The second, comprising the tracts 'On the Unity of the Church,' 'On the Lord's Prayer,' 'On the Duty of Christian Patience,' 'On Emulation and Envy,' 'On the Case of the Lapsed,' and 'On the Grace of God,' fills a hundred and forty more. The translation is in general smooth and neat, and withal, faithful. A few notes are added, principally historical illustrations. The first part is highly seasonable; the second so well selected as to be seasonable at all times. We would recommend the work to some of our republishers. It is worth fifty of the crude modern treatises which are so continually annoying editors, and injuring the taste and principle of the community. Cyprian, we would remind our readers, was bishop of Carthage in the third century, martyred A. D. 258, and not more distinguished for the ardent piety and exalted spiritual attainments which pervade these tracts, than for his firmness and zeal in defence of the constitution of the Church as founded by the Apostles.

MEETINGS IN OCTOBER.

A stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held on Wednesday, the 10th day of October next, in Trinity Church, in the City of New-York, at 12 o'clock.

By order.
Jona. M. Wainwright,
Secretary of the Board of Trustees.
August 25, 1832. 75—tf.

⁂ The editors of the Episcopal Recorder, the Episcopal Watchman, The Gospel Messenger, The Protestant Episcopalian, and the Banner of the Church, are respectfully requested to insert the above notice in their respective publications.

OBITUARY.

Died, in this village, yesterday morning, (August 21,) of a lingering illness, aged 47 years, Mrs. Susan Reed, wife of the Rev. Dr. Reed, Rector of Christ Church.

In the death of Mrs. Reed, her numerous friends have sustained a loss which they must long and deeply feel. By the uniform humility and prudence of her deportment, and her ever feeling heart, she was peculiarly fitted for the difficult and delicate station of a clergyman's wife. She died as she had lived, in the peaceable but confident hope in that Lord to whose merits alone she looked for salvation.—*Poughkeepsie Journal.*

INTELLIGENCE.

DOMESTIC.

Episcopal Acts.—*Virginia.* The following Episcopal acts we learn from the Episcopal Recorder, were performed by Bishop Meade, in a late visitation of some of the middle counties of this diocese, commencing July 14, and ending August 3.—*Ordination, one;* Rev. W. Taliafero, Priest:—*Confirmation* administered to 294.

The Bishop in this tour preached 47 times, administered the communion 11 times; and baptized 23 persons.

Confirmation.—*New-York.* At St. Mark's Church, Hunt's Hollow, by the Bishop of this Diocese, on the 15th instant, 11 persons were confirmed.

Ordination.—At the same time and place, the Rev. Mr. Shaw was ordained Priest, by our Diocesan.

St. Peter's Church, Auburn.—The corner-stone of a new edifice, to be erected upon the site of that lately destroyed by fire, for the use of this congregation, was laid on the afternoon of the 10th instant. An address was delivered on the occasion by the Rev. Dr. Rudd, after services, which, under the peculiar circumstances of this congregation, must have excited great interest. We bid them God speed in the work, and trust that their claims to the hearty aid of their brethren will be amply acknowledged.

College Record.—*Geneva College.* At the late Commencement of this Institution, the degree of A. B. was conferred upon the following graduates,—John Barker, Edward Forbes, George M. Rice, and Philemon H. Fowler.

The degree of A. M. upon George Woodruff, an alumnus, and the honorary degree of A. M. upon George F. Leitch, a graduate of Union College, and J. H. Quimby, a graduate of Dartmouth College.

SUMMARY.

Rev. George Stanley Faber.—We have already announced the promotion of this learned and unwearied writer to the Mastership of Sherburne Hospital, in the diocese of Durham. This is the situation vacated by the decease of the late Dr. Bell, and is, we believe, among the richest preferments without cure of souls in the English Church. It is a reward most suitably bestowed upon the veteran champion of our faith, whose great learning and keen argumentative faculties have been so liberally employed, during more than twenty years of his sojourn in his retired and very far from lucrative situation at Long-Newton. May he long live to enjoy the pleasure of doing extensive good with this large income, and employ his dignified leisure in adding to the amount of debt which the Church already owes him for his valuable writings! Thus it was that Bell, at one time contributing 100*l.* toward the publication of the voluminous but proportionably erudite and useful Chronology of Hales, at another laying out 5,000*l.* in the endowment of charity-schools for his native town, sparingly allowing himself the comforts of life that his husbanded revenues might suffice for his magnificent post-mortem plans, and constantly engaged in contributing to the perfection of the system of education which bears his name, proved himself deserving of the affluence now assigned to a worthy successor by Van-Mildert, a name fit to be associated with those of Bell and Faber.

At a late examination for classical honors in the University of Oxford, a Mr. Seymer, of St. Alban Hall, who had been *blind from his infancy*, obtained a place in the second class—a very considerable distinction. On hearing of the fact, Lord Grenville, the Chancellor of the University, sent the young gentleman 20*l.* for the purchase of books, enclosed in a kind letter to the Principal of St. Alban Hall.

Church Accommodation in Glasgow.—The late Government Census of 1831, returns the population of Glasgow at 201,426 souls. Of these, less than one half are above 12 years of age, and, in ecclesiastical language, "examinable persons." The sittings provided by the established [Presbyterian] churches and chapels of the city and suburbs do not, however, exceed 30,928; thus leaving 62,706 "examinable persons" for whose religious instruction the Establishment has made no provision. The number of sittings in the chapels of Dissenters, Episcopalians, and Roman Catholics, is 42,497, making, with those of the Established Church, 73,425 sittings in all the places of worship in this city and suburbs; still leaving 20,921 persons above twelve years of age to whom no church or chapel is open—who, living within the bounds of this Christian city, are not numbered with the members of any Christian Church.—*British Magazine.*

Isle of Wight.—A new church on the Cliff, at West Cowes, is almost completed, to accommodate 800 persons, of which 226 are to be free sittings for ever. It is *erected* and *endowed* at *the sole expense* of a lady of the name of Goodwin, that her nephew, Mr. Geneste, a worthy clergyman, may have an opportunity of exerting his talents for the benefit of his fellow men. Application has been made by Mrs. G. to the Bishop of Winchester to consecrate this church, and the Bishop is quite willing to do it, provided there be no opposition on the part of the patrons or inhabitants of the Parish, who, it is understood, must afford the same additional accommodation as the New Church, to render such an objection valid. Mrs. G. has expended upward of 5000*l.* in building this church, and intends to set apart a sufficient sum by way of endowment, and for the repairs of the church, out of its own funds and the pew rents. It is to be a district church, conformable to the late Act of Parliament, passed for building and promoting the building of additional churches.—*Ib.*

University of Bonn.—The University of Bonn contains 937 students, including 20 who have not matriculated, and 89 lecturers and professors. Of the students who have matriculated, 816 are Prussian born subjects, and the remaining 99 are foreigners. The studies pursued are as follows; Catholic theology, 249 students; Protestant theology, 156; Jurisprudence, 250; Medicine, 145; and Philosophy, 117. The professors and lecturers are, in Catholic theology, 5; Protestant theology, 7; Law, 13; Medicine, 16; Philosophy and didactics, 6; Mathematics, 7; Natural History, 8; Philology, 11; Modern literature and languages, 4; Fine arts, 2; History, 5; and Political, &c. Economy, 5.—*Annals of Education.*

Bishop of Calcutta.—"The appointment of Dr. Daniel Wilson to the See of Calcutta," says an English correspondent who has access to the best ecclesiastical authorities, "has given much satisfaction. His knowledge of the working of all parties, his prudence, and business-like habits, added to his piety, render him perhaps the best person who could now be sent out to that important station. I understand that in the draught of the proposed bill for India, clauses will be inserted for his having two suffragan bishops. His son, the Rev. Daniel Wilson, Jr., succeeds him in the vicarage of Islington.—In the prospect of approaching convulsions, what a consolation is it to know that the Lord reigneth, be the people never so impatient!"—*Banner of the Church.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 23d, from the following persons, viz:—

Dr. S. B. Whiting—Rev. G. T. Chapman, D. D.—Cyrus Curtis—R. P. & C. Williams—John Wilkinson, P. M.—Rev. A. S. Hollister—Rev. Amos G. Baldwin—L. H. Young—Thomas Robinson—Wm. Parker—Sanford Hunt—S. H. Row—J. & J. Cutler—Stimpson & Clapp—Latimer & Co.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending August 23d, to the following persons, viz:—

Dr. S. B. Whiting, Reading Ridge, Fairfield Co., Conn., 1 paper parcel, per Steamboat Citizen—Rev. Amos G. Baldwin, Constableville, Lewis Co., N. Y., 1 paper parcel, per Steamboat Swiftsure—Rev. J. B. Goodman, Newbern, N. C., 1 paper parcel, per Schooner Susan & Mary—Rev. P. B. Wiley, Elizabeth City, N. C., Joshua Skinner, Boyd's Neck, near Elizabeth City, N. C., 2 paper parcels in one, to care of N. H. Williams, Elizabeth City, N. C.; left at Treadwell & Thorn's, to forward by first vessel—Rev. Edwin Gilpin, Annapolis, care of Boggs & Hartshorn, Halifax, N. S., 1 box—Stimpson & Clapp, Boston, 1 box—E. E. May, Manlius, care of Dibble & Brown, Albany, 1 paper parcel, per Steamboat Swiftsure—James Stevenson, Esq., Albany, 1 paper parcel, per Steamboat Swiftsure—W. M. Morrison, Alexandria, D. C., 1 paper parcel—Rev. J. E. Jackson, Winchester, Va., care of P. Hooff, Alexandria, D. C., 1 paper parcel—Latimer & Co, Philadelphia, 1 paper parcel, per Union Line.

CHAPMAN'S SERMONS

Upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church, Second Edition—Just received and for Sale, at wholesale and retail, by the New-York Protestant Episcopal Press.—Price at retail, $1 00.

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* There are others, say 25, in congregations which did not report.

From the British Magazine.

A CANTICLE, BY RACINE.

Racine had always a deep impression of the truth and importance of religion; but the last ten years of his life more particularly were devoted to the practice of Christian charities. The cause of his sudden retirement from active life and the delights of a Court residence, is to be sought, perhaps, in the bitter disappointment he experienced at the indifference, and, in some instances, sarcastic contempt with which his exquisite and truly-religious tragedy of *Athalie* was received by the public. One said it was only fit for a convent; another, that it was well calculated for the amusement of children. Boileau alone asserted boldly the pre-eminent merits of *Athalie*, which, he affirmed, would eventually be considered as the *chef-d'œuvre* of the poet. Racine determined to cease for ever from poetical composition, and looked upon his past life with horror. He acknowledged the truth of the charge which had been brought against him by his enemies, of assisting, by his writings for the stage, to poison the minds of the people. At one time he seems to have entertained an idea of expiating his supposed offences in a monastery. From this course, however, he was dissuaded by a friendly and intelligent confessor.

The *Cantiques Spirituels* were composed in 1694, three years after *Athalie*, and were the last poetical production of the author. Fenelon always spoke of them with enthusiasm; and they are, undoubtedly, entitled to high praise for the amiable and graceful tenderness which they every where display. I trust that my translation will, in some degree, bear me out in my assertion.

IN PRAISE OF CHARITY.

The wicked make a boast of idle dreams;
But I love the gentle themes
Of eternal verity:
Full of the prophet's sacred fire,
To day I consecrate my lyre
To celestial Charity!

In vain the angel-tongue my lips might speak;
In vain my heart might seek
With praise of thee the earth to fill;
Without Love my glory flieth,
Like the cymbal's voice that dieth
Into echo, and is still.

What doth it profit me to look
Into Mystery's clasped book,
The things of future time to see?
Without Love my art is vain,
Like a dream which doth remain
A shadow on the memory.

What doth it profit me to take
The mountains in my hand, or wake
The spring beneath my weary feet,
Or breathe into the dried-up clay,
Opening the eyes of death to day,
If Love forget her teaching sweet?

Yea, though my hands their treasures rare
With the forsaken orphan share,
I am nothing—though I brave
For the Christian's hallow'd name,
(If I love not,) cross, or flame,
The torture or the grave!

How many virtues in thy path I trace,
Charity, thou child of Grace!
Sweetness walketh by thy side;
And Patience, with her lowly air,
Following Peace, her sister fair,
A pilgrim with her guide!

Like glimmering clouds before the star of light,
The funeral companions of the night;
So before thine eyes do flee
Envy, the bosom's burning brand,
And the dark unholy band,
Children of iniquity.

Unknown to thy meek breast deceit or wile,
Thine eyes do turn away from guile,
But the truth delighteth thee.
What availeth anger hot
Against a heart that careth not
For its earthly property?

For others' sins thy gentle tears are shed,
Thy hand the veil doth softly spread
To hide them from the just:
What can we add unto thy praise?
Thou teachest in the darkest days
To suffer and to trust.

A day of wrath and misery shall come,
The Oracles shall all be dumb,
And Science from her throne descend;
But Love, the charity divine,
Eternal in its origin,
Shall never know an end.

Our light on earth is a sad troubled gleam,
But God with his own living beam
Shall light us in the skies:
And yon proud Sun, nor pale nor dim,
As I that day appear to him,
Shall stand before my eyes,

*

When shall I offer up, O Beautiful and Bright,
Even in the bosom of thy light,
My Canticle of praise to thee?
And ever praying for thy sake,
My burning thirst for ever slake
From thy Fount of Purity!

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* I have omitted a stanza between the eleventh and thirteenth stanzas.

CHURCH PRINCIPLES.

THE GOSPEL INSEPARABLE FROM THE CHURCH.

It was to the Church of the Philippians, by him founded and organized on the divine pattern, that St. Paul addressed the exhortation,—*Stand fast in one spirit, with one mind striving together for the faith of the Gospel.* The Church of the Gospel is that which Jesus Christ established. It was not until he had died for our sins, and risen for our justification, that the work of our salvation was completed and the faith of the Gospel ready to be revealed. This done, the Saviour's next transaction was the organization of the Church, now purchased by his blood. The twelve, and the seventy, had before gone out, to proclaim that the kingdom of God was nigh. The proclamation was now to be, The kingdom of God has come! The forty days, therefore, that intervened between the resurrection and the ascension, the Saviour passed with his disciples, *speaking*, St. Luke expressly says, *of the things pertaining to the kingdom of* God,—instructing them in all those duties which were soon to devolve upon them in the promulgation of his Gospel and edification of his Church: and accordingly, of all the conversations which were recorded, as held at this most interesting period, the commission and duties of the Christian Ministry, the establishment, direction and preservation of the Christian Church, are the continual theme. When he was just about to ascend to heaven, he issued his commandment to the eleven. *All power is given unto me in heaven and in earth,*—mark the authority on which the ministerial commission is expressly placed by Christ himself,—*all power is given unto me in heaven and in earth. Go ye therefore,*—by virtue of this supreme, divine authority,—*go ye therefore, and make disciples*, or Christians, *of all nations, baptizing them in the name of the* Father *and of the* Son *and of the* Holy Ghost; *teaching them*, being first by baptism made disciples, *to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.*

Having thus instituted the ministry of reconciliation; commanded them to call men out of all the world, by baptism, into the Church; ordained in it a principle of self-perpetuation, in the succession of the Apostolic office,—*as my Father hath sent me, so send I you:* and given assurance that the ministry in that succession never should be interrupted, always should be accompanied with the divine blessing, every where should enjoy the divine protection,—*lo, I am with you alway, even unto the end of the world;* the blessed Saviour, having finished the work which his Father had given him to do on earth, ascended up on high: and that to all the world the warrant of the Godhead might be clear and plain, and that the Church might be endued with grace and power to bear the high responsibilities, and to discharge the blessed functions, which as the mystical body of the Lord, were to be fulfilled in her, until the end of the world, he sent from heaven the Holy and Eternal Spirit, to illuminate, to sanctify, to abide with her for ever.

From that time, what the Apostles did, they did according to the mind, and in the name of Christ. Peter, on the same day, preached, for the first time that it was ever heard on earth, the full and perfect Gospel. Jesus *of Nazareth, a man approved of* God *among you by miracles and wonders and signs, him ye have taken, and by wicked hands have crucified and slain. This* Jesus *hath* God *raised up, whereof we all are witnesses. Therefore, being by the right hand of* God *exalted, and having received of the Father the promise of the* Holy Ghost, *he hath shed forth this which ye now see and hear. Therefore let all the house of Israel know assuredly that* God *hath made this same* Jesus, *whom ye have crucified, both* Lord *and* Christ. The preaching of the full and perfect Gospel pricked the hearts even of them who had conspired to slay its Author; and then to their inquiry, *what shall we do?*—the answer of the Apostle was, *repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the* Holy Ghost. *Then they that gladly received the word,*—they that believed in him whom Peter preached, Christ crucified, the Prince and Saviour of his people; and, so believing, repented of their sins, *were baptized*,—were made members of the Church of Christ, receiving in it remission of sins and the gift of the Holy Ghost. *And the same day there were added to them about three thousand souls.*

Thus, on the very same day that the Gospel of Christ was first preached, the Church of Christ was first established. The record of that day was the record of all that followed. Thousands believed, and all that believed were added to the Church. Admitted to it by baptism, they *continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers; and believers were the more added to the* Lord, *both men and women.* Thus were the faith of the Gospel, and the Church of the Gospel, united, at the first, by Him from whom they both proceed; never, as we believe,—and since the converse none can prove, ours is at least the safer side,—never to be disjoined. The *one*, the visible body, in which the *other*, as the life-giving spirit, is to exist and operate,—the *one* as the keeper divinely authorized, the *other* as the divinely authenticated deposite,—the *one* as the pillar and the ground, the *other* as the truth, to be set up upon it for the light of the world;—their mutual and united agency in the design of saving souls, as benevolent as it is beautiful, the perfect work of Him who doeth all things well.

The same Jesus who is declared to be the Author and Finisher of our faith, is also declared to have purchased the Church with his blood. The Apostles, who were sent to preach the Gospel to every creature, were at the same time bidden to admit all nations into the Christian Church by baptism. Upon the declaration of Jesus by St. Mark, *he that believeth and is baptized shall be saved*, the historic comment of St. Luke is, *the* Lord *added to the Church daily the saved.* The Gospel was nowhere preached by the Apostles that the Church was not also planted by them. The Epistles of St. Paul are written to the Church of God which is at Corinth, to the Churches in Galatia, to the Church of the Thessalonians, which is in God the Father and the Lord Jesus Christ;—and, to enumerate no more, the Epistle from which the text is taken, was directed, and the exhortation of the text itself addressed, by the hands of Epaphroditus, whom Paul calls the Apostle, and whom all antiquity concurs in calling the Bishop, of the Philippians, *to all the saints in* Christ Jesus *which are at Philippi, with the bishops* (then the appellation of presbyters,) *and deacons.* Of Philippi, I know not whether a vestige now remains. Macedonia, the province then of Rome, has passed from hand to hand, and been by turns the battle ground of tyrants, and the skulking place of slaves, till the bare name alone is left. And even the Roman empire, then shadowing over, in her high and palmy state, the subject world, has shed long since her branching honors, and bowed down her towering trunk, and perished from the root. While here, to-day, in a new world, of which no poet then had dreamed, after the lapse of seventeen ages, and at the distance of five thousand miles, the Gospel which Paul preached is proclaimed, the sacraments which Paul transmitted are administered, and a council of the Church, with their Epaphroditus at their head, is assembled, in the name of God, and in his service, in precisely the same orders, laymen, deacons, presbyters, which Paul addressed at Philippi.

Let there a man rise up, now, that can give, on human principles, a satisfactory solution of this strange exception from human change and dissolution! Let there a Christian man come forward, and, in the sight of God, declare his clear conviction, that this thing could be so, but by the special and immediate interposition of the providence of God,—the same divine assurance that has kept the Gospel of Christ from extinction, or corruption, also preserving the ministry and the sacraments of the Church of Christ in their original character and form!—The Gospel is but a book;—and yet, while the writings of the most distinguished authors, contemporary with its composition, have perished wholly, or remain in few and scattered fragments, its sacred contents are still held by us entire and unimpaired. The sacraments of baptism and the Lord's Supper are outwardly but ceremonies;—and yet, while all the gorgeous rites and glittering apparatus of the false religions, with the pomp and pageantry and splendor of kingdoms and of empires that controlled the world, have vanished like the clouds at sunset, these simple offices,—the sprinkling of the new-born infant's brow with the pure water of the baptismal font; the meek, unostentatious banquet of the bread and wine, which the Lord once broke and blessed, and commanded to be received,—still hold their place in every land where Jesus is proclaimed; are still received by countless millions as pledges of their salvation, and emblems of the love that bought it. The distinction of the ministry in three orders, with the exclusive power of self-perpetuation in the highest, if it be not ordained of God, is but the arrangement of human skill, or the device of human ambition;—and yet, while all the governments on earth have changed in form, once and again, within the Christian era; while revolution has succeeded revolution, and emperors, consuls, kings, dictators, come like shadows, so departed, the arrangement which we claim as Apostolic, the arrangement which we find in the Philippian Church, is still, under all forms of civil government, preserved; has never, in the tract of ages, suffered interruption; against all adverse circumstances,—pride, prejudice, poverty, indifference, treachery,—is still maintained by more than nineteen-twentieths of all that bear the Christian name; and by none who do maintain it, into whatever other corruption they may have fallen,—I mention it as an incontestable fact,* and full of matter for deep contemplation,—have the great doctrines of the Gospel, the proper divinity of Jesus Christ, and the atonement for all sin by his blood, ever been denied. Now, in the wonderful preservation of the Scriptures, there is no pious man who does not recognise the express hand of God. Who shall refuse to own it, then, in the preservation of the Church? Springing from the same divine source, tending to the same gracious end, the God who joined them will preserve them, let us rest assured, together, till all his purposes on earth are accomplished, and the dim types and shadows of the Church on earth be lost in the perfect and glorious realities of the Church triumphant in heaven! Entrusted, beloved brethren, with *the faith of the Gospel, in the Church of the Gospel;* nourished in that fold which the Lord himself redeemed and feeds; built upon the *foundation of the Apostles and Prophets,* Jesus Christ *himself being the chief corner-stone,* let us look well to our responsibilities. Let us remember that not for ourselves only, but for others, even for the whole world, is the inestimable charge committed to us. Above all, let us remember, that not by the possession of the Gospel, not in the enjoyment of the Church of Christ, are we to attain salvation,—but through a lively faith in the merits of his death, bringing forth in us the fruits of the Spirit, and assimilating us to the image of Him who created us.—Doane's *Convention Sermon.*

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* Abundant evidence might be adduced in support of this assertion. The Author limits himself to the following extracts.

"According to this criterion, if a candid investigation be made of the points generally agreed upon by the Church Universal, it will probably be found, that at no period of its history has any *fundamental* or *essential* truth of the Gospel been *authoritatively* disowned. Particular Churches may have added many superstitious observances, and many erroneous tenets, to these essential truths: and in every Church, particular individuals, or congregations of individuals, may have tainted large portions of the Christian community with pestilential heresies. But as far as the Church Catholic can be deemed responsible, the substance of sound doctrine still remains undestroyed, at least, if not unimpaired. Let us take, for instance, those articles of faith which have already been shown to be *essential* to the Christian covenant:—the doctrines of the Trinity, of our Lord's Divinity and Incarnation, of his Atonement and Intercession, of our Sanctification by the Holy Spirit, of the terms of Acceptance, and the Ordinances of the Christian Sacraments and Priesthood. At what period of the Church have these doctrines, or either of them, been by any public act disowned, or called in question? We are speaking now, it will be recollected, of what in the language of Ecclesiastical History is emphatically called the church; that, which has from age to age borne rule, upon the ground of its pretentions to Apostolical succession. And to this our inquiry is necessarily restricted."—*Bishop* Van Mildert's *Bampton Sermons*, pp. 269, 270.

There is a remarkable illustration of this preservative character of the Church, and of the over-ruling intervention of the providence of God, from evil still educing good, in the following remarks of the excellent Bishop Jebb (of Limerick, Ardfert, and Aghadoe.)

"It remains to be observed, (and in thus observing I do not mean to palliate error,) that those less essential mistakes,"—he had before been speaking of the effect of the Arian heresy in leading to a more exact study of the Scriptures,—"which from time to time prevailed in the ancient Church, and those grosser faults which afterward disfigured the Church of Rome, had important providential uses. Thus, the excessive multiplication of rites and ceremonies, which reduced Christianity almost to a religion of the senses, was well calculated to impress with some religious awe, and some devotional feeling, the rude barbarians of the darker ages. And thus, perhaps, the strange and unscriptural tenet of transubstantiation, introduced in the twelfth century, at the same period with the unitarianism of the notorious Peter Abelard, may have served as a check and counterpoise to that impious heresy. For the adoration of the mass cannot, by any plausibility of argument, be rescued from the charge of twofold idolatry, except on the supposition of the full divinity of our Lord Jesus Christ. Roman Catholics, therefore, if, on their own principles, they would be free from the guilt of aggravated idolatry, must strenuously maintain the Godhead of the Son; and it is remarkable that, amidst all their errors, they have never betrayed the least tendency to waver respecting the Catholic doctrine of the Trinity, or respecting the sacrificial efficacy of our Lord's death and passion."—Jebb's *Practical Theology*, I. pp. 134, 135.

THE MINISTRY.

PREACHING CHRIST.

Paul preached,—not himself, but Christ Jesus; being determined to know nothing, in his preaching, but Jesus Christ, and him crucified. He preached Christ, in the synagogue, to be the Son of God,—preached Christ, that he rose from the dead;—went as far as Corinth, and many other countries, preaching the Gospel of Christ; he dwelt so much on this name, that Christ was known as Jesus, whom Paul preacheth, and so much that he said himself,—if Christ be not risen, then is our preaching vain. He rejoiced, when some preached Christ even of envy and strife; and was doubtless pleased to hear that the other apostles ceased not to preach Jesus Christ. Cruden refers to 32 passages in which *preaching* Christ is expressly mentioned, as appears by the fragments of verses which he quotes, beside numerous passages in which the same thought is expressed in other language, or plainly taught by the context.

We think no one can read the Acts and Epistles with this subject in view, without being convinced that when the apostles preached, Christ was a very prominent topic of discourse. They seem not to have spent any great part of their time on subjects which had some remote connexion with pardon and life through his blood; but to have pursued a course of remark which led them *often* to mention Christ expressly. The mention of Christ, by name, was not mainly confined to the prayers and spiritual songs which accompanied their sermons, but was frequent in the sermons themselves. They were led to this, by their views of the nature of the message they were sent to deliver. Did they speak of the glory of God—it was his glory as in the face of Jesus Christ. Did they speak of faith—it was faith which is in Christ Jesus. Did they urge repentance—the hearer was directed to *him*, who was exalted to be a Prince and a Saviour, to give repentance. Did they offer the remission of sins—it was through his blood. Did they tell of the blessedness of free access unto God—it was in him that access is to be had. Did they point men forward to a victory over sin—it was through him who gave himself for them. Did they look forward to the day of judgment—they beheld Christ on the judgment seat. Did they look even beyond that day, and anticipate the glories of heaven—God and the Lamb are the light thereof, and their hope was, to sit down with Christ on his throne. Their whole preaching was full of Christ, because there was a direct and palpable reference to him in the view which they took of every part of Christian doctrine. The system which they preached, as it existed in their minds, not only was not inconsistent with the frequent mention of Christ; not only furnished frequent opportunities for conveniently referring to him; but laid them under the necessity of putting his name forward, and making it stand out as the prominent object of attention, in all their arguments, and in all their appeals. With their views of the Gospel, they could not avoid it. There was no other way for them to get their exact meaning out, entirely and distinctly, before their hearers. If any doubt this, we request them to take their Bibles and read for themselves, and, we feel confident, their doubts will vanish.

May not this characteristic of apostolic preaching furnish one useful test of theological systems? If we have the same views of divine truth which the Apostles had, will not our views constrain us to give him the same prominence in our preaching? Shall we not find ourselves unable to *get along* with our arguments,—unable, indeed, to express our meaning to our own satisfaction, without frequently, nay, habitually, bringing Christ to view? Shall we not find ourselves obliged, not only to say something which has some relation to Christ or the things of his kingdom, but to mention him expressly, and make him by name the leading theme of our discourse?

If any object, that the frequent mention of Christ by the Apostles arose from the fact that those to whom they preached had never heard of him, or knew not wherefore he had come into the world, or disbelieved his Messiahship, we ask them to read their Bibles again, and see whether it was so indeed. Was it owing to these or any other accidental circumstances; or was it, from the very nature of the Gospel as it existed in their minds, clearly impossible for them to express their thoughts, even to each other, without this frequent recurrence to his name? The question is not to be settled by the exegesis of a few proof texts, or by *a priori* argumentation. We must read the New Testament patiently, and learn how the Apostles seem to have felt about it.

If a careful perusal of the Scriptures compels us to answer these questions as we think it will, the duty of a practical application of the fact to their own sermons and their own theology will at once suggest itself to preachers. They will see the propriety of examining their own sermons, and ascertaining whether they dwell as much on Christ in their preaching, as the Apostles found it necessary to do. If not, we shall do well, if we take care to preach concerning him much more frequently: we shall do better still, if we resolutely amend our theological system, till it will oblige us to do it; but we shall do best of all, and just as we ought, if we sit down at the feet of the Apostles, as learners, not of their *system of theology*, but of a Gospel on which our souls may live; and if we sit there till our own spiritual life becomes more nearly what theirs was, and by its own energy, brings our understandings to correspond with theirs. Thus we shall become, at the same time and in the same way, better theologians, better preachers, and better Christians. And, in all probability, our churches will become more spiritually minded, and will more resemble the Churches who heard the apostles, in entire and constantly operative consecration to Christ.

We doubt not, these considerations may be used advantageously in settling the controversies which are now abroad; but the best way to use them for that purpose will be, for every one to correct *himself* by them.—*Vt. Chronicle.*

DEVOTIONAL.

THE TRAVELLER'S PRAYER.

By the Rev. Adam Clarke, LL. D.

Continued from page 296.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant, that this day we fall into no sin, neither run into any kind of danger; but that all our doings being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord.—*Amen.—Liturgy of the Protestant Episcopal Church in the United States.*

IV. Supplication for guidance through the secular business of the day, that it may be wisely, and righteously transacted:—

"*But that all our doings being ordered by thy governance, may be righteous in thy sight.*"

1. The *governance* of God, is a subject of mighty importance; and concerns every human individual.

What God has *created*, He *upholds:* what He *upholds* He *governs.* Without Him nothing is wise, nothing is holy, nothing strong. Many suppose that God governs the world by *general laws*—or rather, that He has imposed, what they call, *general laws*, and left *them* to govern the world, with which He does not intermeddle. That this notion is absurd will at once appear, when we consider, 1st, That all *generals* are composed of *particulars;* and if He govern the *generals*, He must also govern the *parts* of which they are composed. 2dly, That if there be laws which He has imposed on the universe, whether they be *general* or *particular*, they must have their *action* and *efficiency* from Himself; and whatever be the *mode* according to which He governs, He, Himself, must be the *energy*, by which the government is administered; and therefore, it is not *general* nor *particular laws* which govern the world; but the great, wise, and holy God, governing according to a *particular mode* of His own devising; and according to which, He is disposed to work.—Properly speaking, He governs not by either *general* or *particular laws*, but by His own infinite wisdom, adapting His operations to all those circumstances and occurrences which are ever before Him; and ever under His direction and control—"from seeming evil still educing good—and better still in infinite progression." As all matter and spirit were *created* by Him, and all that He has created, He *upholds*, so all *matter* and *spirit* are *governed* by Him. Every thing therefore is under His continual *superintendence* or *governance:* and as that *governance* is *wise, holy,* and *good;* so whatever is governed by it, is governed in the *best manner*, and conducted to the *best end.*

2. This *governance* of God, is the *model* of all perfection in government; and all that is conducted by this model, must be what is *useful* and *good* to the *whole;* and beneficial to the *individual.* God, in His government of the world, has for object the *benefit* and *salvation* of men. They whose *doings* are *ordered*, *i. e.* arranged and directed, by His government, must aim at *His glory*, and the welfare of their *fellow creatures;* and their whole conduct must *tend* to promote *glory to* God *in the highest;* and on *earth, peace and good will among men.*

3. As God's *governance* is *righteous;* so every work of man, which is formed on that *model*, must be righteous also. *Be ye holy, says the* Lord, *for I am holy; i. e.* in other words, Let all your *doings be ordered by His governance, that ye may always do that which is righteous*, not in the estimation of *man* merely, but in the *sight* of the Lord.—Let not this be the case *occasionally*, or on *select* occurrences, but *always;* in all times, places, and seasons. For the spirit of the Christian religion does not enjoin *occasional acts of piety*, merely; but a whole life of justice, integrity, truth, and righteousness. In short, we should have the very thoughts of our hearts cleansed by the inspiration of God's Holy Spirit, that we may perfectly love Him, and worthily magnify His name. And we shall never act thus till we get under the divine *governance;* and *begin, continue,* and *end*, every work to His glory, and the benefit of mankind. Then, and then only, shall *all our doings be ordered by His governance;* and then only, shall we *do that which is righteous in His sight.*

To be continued.

The way of the wicked seduceth them.—*Prov.* xii. 26.

THE WAY OF THE NEGLECTER.

We place this first because it is the general forerunner of all evil; the path which deludes more souls to destruction than all the other ways of sin put together. In this way, God is forgotten; the Saviour's love is slighted; the Sabbath and all its privileges abused, and the immortal soul left to perish in sin. In this way, the gay, ambitious youth, and the vain, thoughtless girl, although they know and feel something of the solemnities of heaven and hell, salvation and eternity, still drown the voice of conscience, by some delusive procrastinating resolution of future repentance and reformation. Let us, say they in their hearts, let us enjoy a little longer the gaieties and pleasures of youth, and in more mature years, we will think about religion.

In this way, the man of business forfeits his eternal interests; he blunts the arrows of conviction by his worldly spirit, and promises of seeking his eternal welfare when he has secured his temporal, as though he were likely to secure his object better without his heavenly Father's blessing than with it. Thus the embarrassed put off repentance till their affairs are arranged; the poor till their families are grown up; the rich till nature is worn down to the dregs of life; the sick and aged, long accustomed to procrastinate, still dream on even to the brink of the grave, and all delay till death comes and summons them away. Alas! how do the early graves, and dying reproaches of multitudes, warn men of their folly! How do they unite with the Almighty to urge his gracious request, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"

THE WAY OF THE WORLD.

We can scarcely find language sufficiently strong to depict the danger of this soul-destroying sin. The apostle Paul when writing to the Ephesians, says, "You hath he quickened, who were dead in trespasses and sins; wherein in time past, ye walked *according to the course of this world*, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Here we see, the way of those who walk according to the course of this world, is described as the way of disobedience; as the way in which Satan is their guide, and where they walk according to his pleasure! Satan deludes his wretched votaries, as he fain would have deluded the Son of God, "all these things will I give thee," he said, "if thou wilt fall down and worship me." Thus, in fact, all who reject serious heart-felt piety for the pleasures and enjoyments of the world, turn their backs on God, and worship Satan; for if any man will be a friend of the world, he is the enemy of God. Let me entreat you, young men, beware of its vain ensnaring pleasures, its false delusive customs. There is no sin more insidious than this. It winds its way into the heart, and leads the soul from God much sooner than many are aware. The profane and immoral may be brought to see the enormity of their sin, but how difficult it is to convince a worldly-minded, outwardly moral man, of his alienation of heart from God! You may be apparently all that is moral and right in your outward conduct, and yet because the world in some alluring form has your hearts, all is wrong; "For if any one love the world, the love of the Father is not in him." In this way, how many who once bid fair for heaven, have made shipwreck of all their brilliant prospects!—*Christian Index.*

It is not a season to begin to turn to Christ when we cannot turn in our bed.

Fry—in Richmond's Life.

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